

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., August 13, 1931

NEW SERIES
VOLUME XXXIII. No. 33

Rev. John T. Oakley, aged 80, died recently at Watertown, Tenn. He had been preaching for sixty years.

Of one thing we are pretty sure when there does come a genuine revival of religion, then "pep" and "spizerinktum" will go to the graveyard of forgotten fads and false substitutes and there won't be even a monument to mark the fact that this fungus once infested the earth.

People who watch the Salvation Army work on the streets in this country may smile superciliously, but in Japan the head of the Salvation Army has been raised to the court rank by the Emperor, and has been decorated with the Order of the Sacred Treasure in recognition of his work among the poor.

The government report on the amount of cotton likely to be produced this year has brought a serious blow to finances in the South. Our people had as well prepare themselves for low prices in cotton and to adjust all our standards of living in accordance with them. The Lord does not seem to be through with us yet. It is well to read what is said in Isaiah 1:3,5, etc: The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider. Why should ye be stricken any more. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and fresh stripes. Turn and read the whole chapter.

Are we lining up today for the battle of Armageddon? Look at the efforts in Florida to legalize gambling on horse races; and at the law in Arkansas and Nevada permitting easy divorce. Look at the lining up of the liquor forces to dominate the political parties and to nominate candidates for President. Which side are you on? Christian people may lose some battles, but they always win the war. The devil is a great field marshal. His hosts are well organized, and his success will carry many weak ones to his colors. But when the lawless one is revealed, the Lord shall slay him with the breath of his mouth, and bring him to naught by the manifestation of his coming.

We have not examined the latest dictionary to see whether or not the words "pep" and "spizerinktum" are to be found therein, but we have seen somewhere that the words are equivalent to "artificial stimulation." This, if a true definition, is enough to banish them from use in all speech, which purports to describe a religious exercise or assembly. That is the sort of thing on which a demagogue goes into office. We may have had it in religious work before these words came into vogue. Once in life we were in a Holy Roller meeting. Those who led the singing whined a tune and swung their bodies in a way to work up a condition of emotional ecstasy. It was a fine example of "pep" and "spizerinktum," the abomination of desolation standing where it ought not. If there is anything that will leave religion flat of its back and utterly collapsed, this is it.

Rev. Joe Jacobs, for several years connected with the American Baptist Publication Society, becomes financial director of the Missouri Baptist Hospital in St. Louis. He was also for a while Mission Secretary in Missouri.

When the trustees of Union University met recently at Jackson, Tenn., to consider the election of a president, they took time off to confer the degree of D.D. on J. G. Hughes, of Union City, and the degree of LL.D. on O. E. Bryan, of Nashville, and R. L. Sanders, of Memphis.

Sixteen Baptist churches in Malwaukee recently listened to seventy-five students from the University of Wisconsin speak on one Sunday morning and evening. The subject was, "What Christianity means to me." One address dealt with personal experiences and another with social relations. It is said to have done the young folks good.

God is going to choose some man or some small group of men to stay the tide of indifference and worldliness and start the procession of Christian people out on the highway of holiness and victory. Would you like to be included? What God can do with one man has been shown many times in the past. Remember Luther, Wesley, Moody. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Isaiah 32:2. Turn and read it all. But most of us are too busy making sermons.

Jesus said "I receive not testimony from man." And yet some weak-kneed Christians are trying to support the scriptures, and others that are weak above the eyes are trying to correct the scriptures by the testimony of scientists. It is an offense to God to call in any man to substantiate what God says. Even the Angel Gabriel showed some sign of indignation when Zacharias wanted some evidence to support what the Angel had said, for Gabriel replied, "I am Gabriel that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And if you want a sign, here it is, you will be dumb till what I have told you comes to pass."

SUNDAY SCHOOL ATTENDANCE AUGUST 9, 1931

Jackson, First Church.....	595
Jackson, Calvary Church.....	631
Jackson, Griffith Memorial Church.....	348
Jackson, Davis Memorial Church.....	349
Jackson, Parkway Church.....	190
Jackson, Northside Church.....	48
Meridian, First Church.....	595
Offering \$45.62	
Columbus, First Church.....	647
Laurel, First Church.....	467
Laurel, West Laurel Church.....	352
Laurel, Second Avenue Church.....	281
Laurel, Wausau Church.....	30
McComb, First Church.....	441
Offering \$24.64	

A WORTHY EXAMPLE

Out west of the G. M. & N. railroad, along the line of Tippah and Benton Counties, there is a large area of rather sparsely settled country. There are but few churches of any denomination in this section. In the midst of this section, there lives a Baptist preacher by the name of R. L. Estes. He has done very little pastoral work; but has led a consistent Christian life among his neighbors and friends, and has gone into their homes and preached the gospel to them, inviting the neighbors nearby to come in. There have been quite a good number of conversions in these services. No one seems to know the exact number; but there has been as many as five members of one family converted, and the work continues to go on. No one seems to have any idea when or where it will stop. Let us pray that it increase in scope and power.

All this work is being done by Bro. Estes without any material remuneration of any kind from any source. The work seems to have started when the leader visited a certain town and saw the great wickedness and depravity and was made to feel the crying need of the gospel. It is the writer's judgment that the Holy Spirit has so moved on this good man's heart as to create a real passion for lost souls like that of his Master when He wept over Jerusalem. Would that more of us could have a like experience, that would make us become "Fishers of men".

It was our good pleasure to be entertained in the home of this good brother while assisting Bro. J. L. Courson in a meeting at Hamilton Church in Benton County, and it was a real inspiration to see such wholehearted devotion and consecration to the Lord's cause where there was no possible hope of earthly gain. He seems to be the Lord's anointed, and that anointing has taught him many things. He is sound in the faith, and fearless in proclaiming the truth.

—C. S. Wales,
Blue Mountain, Miss.

PRESENT-DAY IMPORTANCE OF OUR BAPTIST COLLEGES
Rev. E. T. Mobberly

The education secretary has suggested that an article be written on the above caption. It certainly suggests a subject well worth our consideration. It has always been a struggle to maintain our colleges. Apparently the struggle is growing fiercer. The colleges get the larger part of our benevolent contributions. It may well be asked if the candle is worth the snuff. Are these institutions really worth the effort? In my own judgment they are becoming more strategic in the progress of our denominational work.

There are two special reasons, coming to me just now, for the growing importance of these colleges at the present time. One is the enormous increase in the college attendance of the young people. Since the World War the increase of numbers in colleges and universities has been enormous. More than a million of our young people are now to be found in these institutions. More than in the whole of Europe. So great has this attendance grown, that eliminations of various kinds are made to keep down the enrollment in many of the larger institutions. Many prominent educators are advising against the attendance of many of our young people. And rightly so. Not every boy and girl needs to go to college. But college attendance has become immensely popular. Because of this fact the opportunities for our Baptist colleges were never so great. The harvest has come, and we need to get our share.

The other reason for the increased value of our colleges is an old one, that they have a very real place in furnishing our denominational leaders. We must look to our own institutions for the bulk of our leaders, for both pulpit and pew. It might be thought that an increased intelligence will dispense with leadership. But this is not the case. As people increase in intelligence, there is an increased need of leadership. Intelligent people know how to follow intelligent leadership, and really feel the need of such leader-

ship. So important did our Lord see this need to be that he spent most of his valuable ministry in fitting a few men to be leaders. If we are to maintain our Baptist integrity, and continue our Baptist message, we must fit our leaders in our own institutions. It was my privilege some time ago to pay a visit to Washington and Lee University, where Gen. R. E. Lee spent the last five years of his life as president of that institution.

I could feel the very presence of that great man. There was everything to remind me of him. The house in which he lived, the chapel he had built, many portraits, his tomb, with a recumbent statue. Certainly the youth who attend this institution must imbibe the virtues of this great man. In a much higher, and better sense this must be true in our own Baptist institutions. The spirits of our Baptist forefathers live here, and above all the Spirit of Christ as they knew him, loved him and served him can be found.

Laurel, Miss.

"EYES TO SEE AND SEE NOT"

I began reading the Bible when I was about eight years old. I began with the account of the flood. From that I became very much interested in the historical account of God's dealing with the Israelites. The strange thing to me was that they were always blessed when they obeyed God and they always suffered when they disobeyed Him and yet they were constantly going off into idolatry. It seemed to be impossible for them to learn that the way of obedience was the only safe way.

What was true of them has been true with all nations and in all the ages of mankind. I think it probable that but very few people, comparatively, have noted the fact that three of the greatest nations of the last one thousand years, have fallen within the last quarter of a century. Twenty-five years ago Russia was one of the strongest monarchial governments in the world. It had more than two hundred million people. The Greek Catholic Church found in its government its greatest support. The ruler of that empire was put to death; his innocent wife and children were slaughtered; instead of the government there is now a universal, indefinable mob. For centuries Spain has been one of the strongest governments in Europe. The Roman Catholic Church was the church of state. The king was known as his "Catholic Majesty." "His Catholic Majesty" has been kicked off of his throne and the government of Spain, as it once was, is known no more. Twenty-five years ago the German Empire, which was the protector of the Lutheran, or Protestant Church, was one of the strongest governments in the world. Its people had forsaken the teaching of Martin Luther, Melancthon and other Gospel preachers and had gone off into materialism, imperialism, paternalism and finally into infernalism, which found expression in the World War. Thus we see that three among the most powerful governments the world has ever known and the organized denominations of three representatives of different creeds of the religion of Jesus have, so far as these governments are concerned, gone down to rise no more. Very few people seem to think or care anything about these examples of "God in providence." The fact is, the blessed Jesus, with his nail-pierced hands, has lifted these governments off of their hinges and dashed them into the dust.

The real cause of their destruction was their infidelity. "Having the understanding darkened, being alienated from the life of God through the ignorance that was in them, because of the blindness of their hearts and professing themselves to be wise they became fools," and the consequences were inevitable.

This country of ours is going in the same direction that they went. We are traveling the same road that they traveled and if we continue as we are now going we too, will be turned "into Hell with the nations that forget God." Of course, we think there is no danger. People think it is impossible. The flood was impossible. The

destruction of Babylon was impossible. The destruction of the Roman Empire was impossible. The Civil War in America was impossible. The World War was impossible. So it was said, but the molden ruins of Babylon and Rome, millions of premature graves, and millions of broken hearts tell us that these things were not impossible.

Infidelity is gaining ground rapidly in our schools and in our churches, our troubles are many, there is but one cause and there is but one way out. This article is long enough and I will wait until some time in the near future when I will have something more to say on the subject.

Hattiesburg, Miss.

—L. E. Hall.

EDUCATIONAL

Writing of our Baptist colleges recently, a useful layman who is giving much time to the Lord's work remarked: "If every Baptist pastor in Mississippi would accept as a part of his task the job of securing and sending at least one boy or girl each year to our denominational schools, the problems of our educational work would soon be solved."

Dr. Edward H. Cary, of Dallas, dean emeritus of the Baylor University College of Medicine, was elected president of the American Medical Association at its recent session in Philadelphia. This is but another testimony from high authority to the high-grade work being done in our Christian schools.

Some two weeks ago the office of the Education was available two attractive posters, address was available two attractive posters, "The Christian College offers the Highest Type of Culture," and our front page carried a request that these be posted at some prominent place in our churches. "Which college shall I choose?" is a live question just now with hundreds of our people, and our pastors, we feel sure, will not overlook this timely request.

"The Priceless Plus of the Christian College" is an excellent tract by Secretary Frank H. Leavell and will richly reward the attention of all who are interested in this subject. Sec'y. H. L. Martin (Room 6, Baptist Building, Jackson) will be glad to send a copy free to all who request them.

Mississippi College holds the distinction of having published in the leading chemical journals of the nation in recent years more articles describing original researches in chemistry than any school in the South with the exception of North Carolina and Texas. Publication of the articles is based entirely on their scientific merit.—Miss. College Bulletin.

"One of the tragedies of life is that people stop their spiritual lives from growing while their bodies and minds keep on growing. Numbers of young people go to college, and park their religion outside, and let their religious development remain at sixteen while their minds go on to twenty. They let their bodies move on into the heat of athletic life and full development, while their religion is undeveloped. We never get a religious life that is worth while without paying for it. You do not get automatically gifted or automatically educated religiously; you get it because you go after it. You can no more be a great Christian without practice than you can learn to play the piano without practice. If you want a religious life that is happy and contented and powerful and efficient, you must pay the price for nurturing your soul, for developing your soul, for spreading it out, so to speak, where the influences of God can fall upon it."—A. W. Beaven, in Tarbell's Teacher's Guide.

Good education is that which gives to the body and to the soul all the perfection of which they are capable.—Plato.

Dr. H. L. Martin, Secretary of the Mississippi Baptist Education Commission, has just moved to Clinton, where he will make his home, thus joining the colony of those who live in Clinton and have offices in Jackson.

Housetop and Inner Chamber

There is one form of dance that no preacher objects to; that is church atten-dance.

Dr. H. L. Winborne, of Arkadelphia, Ark., was a patient in the Baptist Hospital in Memphis last week.

Dr. D. I. Purser returns to the pastorate of Citadel Square Church in Charleston, S. C., Sept. 15, after resting at Brevard, N. C.

Dr. E. K. Cox says there are possibly as many children in Russia being taught atheism as there are in all the evangelical Sunday Schools in all the world.

The people at the Woman's College say that the crowd at the Assembly overflowed the rooms prepared for their coming and other rooms had to be provided.

The Christian Science Monitor says that the Democratic National Committee owes to Mr. Raskob \$295,250, and to the County Trust Co., of which Alfred E. Smith is president, \$402,250.

Dr. R. B. Gunter and his son and daughter started last week on a vacation trip by automobile going to and along the Atlantic seaboard. He expects to be back in time for the associations which begin the last of August.

Jesus said "A man's life consisteth not in what he has, even when he has abundance." This truth is demonstrated on a large scale today when the world is plethoric with grain and cotton and yet people are going hungry and half clothed.

Johnston Station Baptist Church recently closed a very helpful revival meeting with 12 additions, several of which were for Baptism. Brother Rudolph Bradshaw led the singing for us and we take great pleasure in saying that he is an able singer, as well as choir director.

—A. W. Talbert.

We have just closed a revival at Taylor, Miss., and God blessed our efforts in a most wonderful way. There were twenty-five for baptism. Others were revived in their hearts. We ask that all Christians join us in prayer for these young converts, that they may be of great service in the Kingdom of God.—C. M. Day, Pastor.

Pastor J. E. Cranford, of the Davis Memorial Baptist Church, Jackson, recently helped me in a meeting at Union Church, Rankin county. Brother Cranford was well liked by everyone and his messages were very helpful and inspiring. There were only 3 additions to the church—all of which for Baptism, but we feel that the meeting was indeed a revival.

—A. W. Talbert.

Am going to the springs down at Stafford Springs, Miss., for a few days. Hope to be benefited by drinking that good water a few days. There is a lot of work to be done in the Delta and I hope to be strengthened and helped by this water so that when I come home will be greatly improved. My work here in Moorhead is getting along fine in every way. My hope is to return here in a very greatly improved condition that I may lead my people to do a greater work than ever before.—A. A. Walker.

Our meeting at Cuba, Ala., began the first Sunday in July. Dr. W. A. Hewitt of the First Church, Jackson, came to us on Monday and remained through the following Sunday. Attendance and cooperation were fine. There were several additions, two fine young people being baptized. The church was greatly revived. Every one loved Dr. Hewitt and was delighted and helped by his excellent messages. The people said that we could not have had a better helper in the meeting. We are glad that we could have him with us.—C. E. Dearman.

Rev. A. R. Adams of Hattiesburg will supply the pulpit at Rosedale for one month, beginning Aug. 16.

Pastor S. G. Pope of Centreville recently conducted a meeting with Memorial Church in Amite County. There were good audiences and one accession by baptism.

Dr. B. L. Davis of Gulfport, Miss., assisted in a revival at Eastabuchie last week. The Lord added to us four members by baptism and six by letter. The atmosphere of the whole community life seemed to be touched with the spirit of fellowship, reverence and worship.—J. P. Holcomb.

The Watchman Examiner, after telling of the refusal of the Tennessee legislature to repeal the law forbidding the teaching of evolution in tax supported schools: "We congratulate the people of a State who are unwilling to pay taxes for the support of teachers in the public schools who ridicule the preaching of their pastors from the pulpits! We speak in no partisan way when we declare that such an attitude is the result not of ignorance but of loyalty to the Word of God. Why should teachers in public schools be permitted to hold up the Bible to ridicule, while other teachers are not permitted to defend the Bible in their class work?"

The Scarlet Thread, or Salvation Stories, is a little book of illustrations bearing on the one subject of salvation by the blood of Christ as a substitute for sinners. They are stories gathered from the four corners of the earth, and from literature, science, history and art. They have been collected and published by Dr. L. W. Doolan, of Danville, Ky., many years a preacher in that State. There are 104 of them, all brief, interesting and to the point. As the author says enough to last a year, for a preacher preaching twice on each Sunday. The plan follows the Master teacher and preacher who never preached without a parable. It is a paper-bound book which sells for \$1.00 post paid, and will be welcomed by preachers generally.

Salem Church is in Mississippi, about five miles from Cuba, Ala. It is a fine country church. The meeting began the fourth Sunday in July and ran through Friday night of the same week. Rev. G. S. Jenkins, pastor of the Lucedale Baptist Church, preached from the first service through the last. There were eight additions, seven of them by experience and baptism. The church was greatly edified and left in a state of rejoicing. The attendance was large and the cooperation the very best. Every service revealed the fact that Bro. Jenkins is a man of God and a strong preacher. "All for Jesus" seemed to be his one thought. It was really one of the greatest revivals I have been in in a year. Thank God we had Bro. Jenkins. The pastor and the church are happy.—C. E. Dearman.

The booklet, "A Brief Survey of State Missions", being sent out from Baptist Headquarters in Jackson this week is intended to be used by classes in Sunday School, in Women's Missionary Societies or any department of the church. You will find it an exceedingly interesting little book, neatly gotten up containing only about fifty pages. It is a composite work. Dr. Gunter has written the first and larger chapter on the Origin and Scope of State Mission Work. Other chapters are by Miss M. M. Lackey, Mrs. P. I. Lipsey and Mrs. R. A. Kimbrough. But all the work done by these will go for naught if the work is not followed up in the churches by pastors, superintendents and W. M. S. presidents. Take it up in your church and see that everybody is informed about the work and then has a chance to help to do it. The W. M. U. Week of Prayer for State Missions begins Sept. 21.

On Sunday, July 25th, the writer began a meeting at the Baptist church at Eucutta, Wayne County, running through the following Thursday night. On Friday morning twelve fine young people followed their Lord in baptism. Most of them were grown folks. Two were received by letter. This church has been without a pastor for some time. Some of the Lord's best are to be found here. To Him be all the glory.—J. T. Phillips.

The Convention Board is this week sending out its first batch of literature in preparation for the special day for State Missions to be observed in September. These include a little pamphlet, "Suggestions to Pastors and Superintendents", another pamphlet on "A Brief Survey of State Missions" and some envelopes to be used in making the offering. The Secretary, Dr. R. B. Gunter, and his helpers have been at great pains to prepare this literature, and at some expense. It is exceedingly valuable and should in no case be laid aside or remain unused. Be sure to read it, and prepare to use it according to the suggestions of the Secretary. The Sunday Schools are asked to raise \$10,000 on this special mission day. The W. M. U. in the state is undertaking to raise \$10,000. This amount is needed and will strengthen all the work. It will be done if all will pull together.

One of our Baptist exchanges has some sharp criticism of the heresy hunters in a recent editorial paragraph. Of course no names are called and we do not know who these hunters of heresy are; but one thing we do know, a man does not have to be a hunter to find samples of it. If a man could listen to the sermon preached before the last Southern Baptist Convention and not have his love of truth outraged he is as blind as a bat to heresy. One does not have to hunt a thing which hits him in the face like a side of bacon. And while we are on this Convention sermon, now somewhat out of date, as well as off the track, we will say that we have not said much about it, because we read it over before it was preached and deleted the most offensive portions of it before publishing it in The Baptist Record. When a man who contends for the faith of the New Testament is charged with heresy hunting, there is something wrong and it is not with the "heresy hunter".

The statement that Baptists have no creed but the Bible is not true. It is not even true of the Campbellites, who so far as we know have no formally written and adopted creed. But Baptists have a creed, that is a statement of what they believe, and we have never known a Baptist church organized which did not adopt a written statement of its faith, of what they believe, a creed. And we have never known a Baptist church admitted to membership in a district association without assurance of its having previously adopted a creed or statement of faith. This is done to assure the brotherhood of harmony, of working to attain the same end, by the same methods. An association is a missionary body, organized to promote missions. A Convention is the same sort of body, only covering more territory. Why object to its adopting a statement of faith? To work with people without knowing or caring about what they believe is too much like the colored woman who accepted an offer of marriage over the telephone and then inquired, "Who is you, Nigger?" What brethren mean when they say that they have no creed is probably that they do not recognize any written statement as final and as the ultimate authority. A man who says he has no creed but the New Testament has stated his creed. That statement is his creed. Would he be willing to join others and work with them if they too did not accept that statement? Would he cooperate in missions with one who did not regard the New Testament as authoritative, or Jesus as the Son of God? People who talk and write against creeds ought to clear their minds of fogs, and "hold the form of sound words". Only one who can say "I believe therefore have I spoken", has anything to say that is worth listening to.

Editorials

WORDS EMPTIED OF THEIR MEANING

Many believers in and advocates of the Old Gospel truths, such as vicarious atonement, the resurrection of Jesus and his second coming, are protesting properly and vigorously against the practice of modernists who use the old language of Zion, but empty it of its content. They say truly that it is a violation of the fundamental principle of honesty to speak of the resurrection of Christ when you mean only that his spirit and personality survived while his body slept and rotted in the tomb. With all of this protest we are in cordial agreement.

But are we who cherish the orthodox view of the great fundamental truths of the gospel not ourselves guilty, unconsciously, of the same thing when we use certain other fine words of the Bible, and even the ordinances themselves after we have emptied them of their meaning? Is it possible that we who criticize others condemn ourselves? We who are "confident that we are instructed out of the law, a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes," is it possible that we are committing the same blunder? It is a mighty fine thing to show others the way, but it is more important that we ourselves shall walk in it.

And here is what we mean. The two most important facts and doctrines in the New Testament, and of course, in all the world are these, the death of Jesus Christ and his resurrection from the dead. These two things are to be perpetually memorialized and proclaimed by the two ordinances, by baptism and the Lord's supper. We do well to preserve these two ordinances in their purity and simplicity. We are doing this with fairly good faithfulness.

But the significance of these ordinances is not exhausted by their reference to the experiences of Jesus. They are a testimony and proclamation of our own participation in these experiences. And that doesn't mean that we partake merely of the benefits of Jesus' death and resurrection, but that his crucifixion and resurrection have become a part of our own personal experience. This is why we personally participate in the observance of these ordinances. In this we say that we have died with him and rise to walk in newness of life. This is the testimony of Jesus and of Paul alike. Jesus said, "If any man will come after me let him take up his cross and follow me." He said, "If any man serve me let him follow me," and this was when he was speaking of his death. He said to James and John, "Are ye able to drink of the cup that I drink of and to be baptized with the baptism that I am baptized with?" His words, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you," go deeper and require more than we are accustomed to see in them.

There was no man who taught more clearly, constantly or forcefully the substitutionary death of Christ than Paul; so much that he offends the fastidious dellitantes in modern pulpits. But Paul believed in making personal application and demonstration of the crucifixion in his own experience and life. He not only preached Christ and him crucified, but said "I am crucified with Christ, and it is no longer I that live." And he wrote to the Roman Christians, "As many of you as were baptized into Christ, were baptized into his death. Therefore, we were buried with him in baptism, that like as Christ was raised from the dead, so we also might walk in newness of life."

Now it is for us to inquire if we have not emptied not only the words of scripture of their meaning, but the very ordinances themselves of their significance when we fail to be conformed to his death, and exhibit the duplicate of his resurrection life. Have the words ceased to have their meaning which speak of "bearing about in the body the dying of Jesus in order that the life also of Jesus may be made manifested in our

body"? Have we emptied the ordinances of their meaning by failure to demonstrate their teaching in our lives? There is no greater need in the churches today than to restore the meaning of the ordinances, not by preaching about them, but by demonstrating them.

TRANSMUTATION AND TRANSFORMATION

These two words indicate the process of life, of all life, of all sorts of life. Spiritual life is not different in this respect from vegetable, animal, or intellectual life. These words do not point out the origin of life. That is, with God the Creator. But they declare the manner and method of its development. Vegetable life is continued, developed and perfected by the life given in the seed feeding upon the elements in the soil, embodying them into itself; transmuting what we call the dead matter of the physical or chemical elements into other forms and combinations which become the living plant. The soil is transmuted into plant life, and is transfigured into a rose or tree or field of waving grain. The process of transmutation and transformation goes on.

So with the animal life, where the sheep feeds on the grass or grain and the transmutation and transformation is repeated till what was once a vegetable growth becomes a frisking lamb or a packing house product. This process is again duplicated when men make a study of all animal and vegetable life and a book on biology or botany is the product. But it is not the book that interests us. That is only the outward symbol of the man's intellectual and scientific development. The man's mind has fed on nature, on all the works of God, till we have a chemist, a naturalist, an astronomer, an electrical engineer or what not.

The process is not different in the spiritual or religious life of man. He has the opportunity and the obligation to transmute all that is about him into spiritual growth, all knowledge, all experience, all observation. The soul life within him feeds on all these and by this process he is himself being transformed or "transfigured by do it. It is his bounden duty to God, to himself a demonstration of what is the will of God, the good, the well-pleasing, the perfect.

He may do this. He has the opportunity to do it. It is his bornden duty to God, to himself and his fellow-beings to do it. Does he? That question each one must answer for himself. That is what Paul is exhorting us to do when he says, "Whatsoever a man soweth that shall he also reap." That is what he is urging when he says, "Let him that is taught in the word communicate unto (share with) him that teacheth in all good things."

He is saying that we may transmute the material possessions that we have into glorious and growing spiritual life and holy experiences if we will; yea, that we ought to do it; that we must do it or do violence to all the rules of nature. This is God's method, and God is not mocked. You won't be able to neglect it and get by without suffering the penalty. Life is our reward for doing this; death is the penalty for failure. Just as the plant in your garden dies when it fails to transmute the soil into its own life.

Paul says this costs something and we do well to pay the price. It is worth it many times over. These are his words, "Let him that is taught in the word communicate to him that teaches in all the good things he has." Pay the preacher. For by sharing with him the products of your labor, you are cultivating your own spiritual life. Your material possessions are transmuted into Christian growth and more abundant life. That is what material possessions are for. Just as grass is to make cattle and sheep. Just as the physical universe is to make intellectual giants.

The man who does not spend a dollar occasionally for a religious book allows his soul to wither. The man who does not spend a little money to provide himself a religious paper and spend enough time to read it condemns himself and his family to the condition of spiritual morons. Spiritual life today in many people is at low tide. And there's a reason. If we have spiritual life we must be willing to pay the price. All things

may be transmuted into spiritual life and we are thereby transformed from glory to glory as by the Lord the Spirit.

THE SEVENTH TRUMPET

In the latter part of the eleventh chapter of Revelation is briefly given the story of the sounding of the trumpet by the seventh angel. Great voices were heard in heaven, proclaiming, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Then the twenty four elders fall on their faces and give thanks to God, indicating the specific reasons for their gratitude, to be noticed later. Then the temple of God in heaven opens revealing the ark of his covenant; followed by lightnings and voices and thunders and an earth quake and great hail. This is ours now to seek to interpret.

Bear in mind that the series of sevens indicate God's continuous, unbroken and completed purpose; the revelation and progress and final establishment of his reign on earth. This is pointed to in the seven seals, and the seven trumpets, and may be found also in the seven vials. When the seventh angel sounds the trumpet, things are drawing to a close and the purposes and kingdom of God are coming to consummation. That is the significance of the number seven. And this is the last.

But some one may say the book of Revelation does not close here; there are eleven more chapters; the story is but half told, measured by the number of chapters in the book. Yes, but the other chapters will go over the same ground and tell the same story in a different way. Like Daniel's vision, it is repeated to confirm it and impress it. God is not shut up to one way of telling or foretelling a thing. He foretold the seven years of famine by the stalks of grain, and by the cows. A storm may be described in words, or it may be portrayed in a picture on canvass, or it may be presented in a musical composition. There is repetition in the book of Revelation and there is variety in the way the truth or fact is revealed. And each has its special excellence, and all together have their composite value. What has been told of the progress of the kingdom of God in the first half of Revelation will be retold in another way in the subsequent chapters. What is here given very briefly in the latter half of chapter eleven, about the winding up of the world's history, the period of judgment and the enthronement of the Christ will be elaborated in chapters nineteen to twenty-two.

But our business is now with this seventh trumpet. It is called the "third woe." The other two are past. These were the opening up of the pit, releasing the forces of hell on earth, and the succeeding period of confusion and slaughter among men. This third woe brings the establishing of the kingdom of God. It is called a woe, because it means the overthrow and destruction of much that had constituted the world. And while it brings deliverance to the people of God, it necessitates the destruction of every opposing force, institution or individual. The establishing of the kingdom of God cannot be without the overthrow of all that antagonizes it. Jails are a necessity to a righteous society. Prohibition saves men from the evil of drink, but it ruins the business of those who destroy men's souls and bodies. It is difficult to conceive of heaven without having a hell.

But while this is called a woe, our attention is not held to the misery which some shall suffer, but directed to the deliverance which comes to others. The great voices in heaven shows how much heaven is interested in what is going on on earth. The multitude of the redeemed, the myriads of angels are roused to the greatest enthusiasm and joy. And the cause of their joy is seen in this: The kingdom (not the kingdoms) of the world is become the kingdom of Christ. That toward which everything had tendered from the creation of the world has been accomplished. That for which all revelation was given, all the prophets sent, all the saints have suffered; that for which God had worked unceasingly, and for which Christ had died; that for which all Chris-

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tians had prayed and all the servants of God had striven is come. Jehovah reigns, let the earth rejoice; let the multitude of the isles be glad thereof.

This chorus of rejoicing is echoed and shared by the four and twenty elders who sit before God on their thrones. They fall on their faces and worship God. These representatives of God in exercising his sovereignty in many spheres, in all spheres, express their submission as well as their joy in prostrating themselves.

For what they give thanks is interesting. They speak of God's omnipotence (which may at times have been questioned), of his eternity (which we so easily overlook), and rejoice that he now is to exercise his power and demonstrate his sovereignty. They review the tumultuous uprising and rebellion of the peoples (The nations were wrath); they testify to rising of the tide of God's wrath against them; the time of the dead to be judged, and the time to give their record to thy servants the prophets and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. What is the occasion of ruin to some is the cause of rejoicing to others, and vice versa. Such is the coming with power of the kingdom of God.

The opening of the temple and the showing of the ark of the covenant is illustrative of the direct access to God and ease of approach to him when his kingdom is established. All obstacles to fellowship with him are removed. Sin is gone. The lightnings, voices thunders, earthquake and great hail are symbols of the violent passing away of the old order and the introduction of a new regime.

SEEK FIRST THE KINGDOM OF GOD

If there had been more desire for the coming of the kingdom of God and more effort for its establishment, and less academic discussion about the relation of the kingdom of God to the church, we would have learned more about it and made more progress in extending it. Not that we would bar discussion of theological or ecclesiastical questions. They have their place and their purposes. But we are in danger of shunting aside things of great value and practical importance for the sake of a stimulating discussion. We have seen and heard much of this sort of thing in adult Sunday School classes. There may be two reasons for this. First it is often easier to tramp over again the well beaten path of doctrinal controversy than to break up the fallow ground in a passage of scripture under discussion. Another reason may be that a doctrinal discussion may prevent the painful personal application of a scripture passage to our own lives. These were the tactics of the woman of Samaria when Jesus pointed out her sins. She tried to direct the conversation into an impersonal and purely controversial channel.

Suppose we spend a while doing what Jesus said, "Seek first the kingdom of God and his righteousness", and see what will come of it. This means first of all for you and me to allow nothing to have the right of way in our hearts, and aims and purposes and efforts before the supremacy, success and control of the will of Christ in our own lives and in the world.

The religion of Jesus is the enthronement of Christ in our lives; in our affections and wills and conduct. It is an exceedingly practical matter. Practical in the sense that it can be done, and in the sense that his will is to be embodied in conduct. The making of excuses for ourselves and of comparison with others will avail us nothing. The extension of God's kingdom in the world has no meaning and will be utterly futile unless we first of all have the kingdom of God within us. It is folly and hypocrisy to talk about the coming of God's kingdom in the world unless we can give a demonstration of it in our own lives.

When this is done, or sincerely undertaken, then it will be our desire and aim to pray and work that his kingdom may come and his will be done in earth as it is in heaven. These two things go together, the local or personal and the worldwide. When we have yielded our life to

his sway, then we will long to see his kingdom spread from shore to shore. A revival of religion that is genuine will lead to missionary effort in prayer and testimony and giving. If a man is not missionary in feeling and in fact it is because spiritual life is at low tide in his own soul.

This missionary passion must be given first place in his plans and his financial arrangements. God forbids us to make it secondary in our lives. He meant us to take it literally when he said, "Seek first the kingdom of God". The man who puts business or his bank account or his own comfort, or his future financial independence above the interest of the kingdom of God is disloyal to the Lord. Let other things fail, other interests suffer, but let us say with the psalmist, "Let my right hand forget her skill; let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy".

What's the use of talking "Peace! Peace!" anyway? The Pope has just added 150 recruits to the Vatican army, bringing it up to 550 of all ranks. No wonder Mussolini has been so cantankerous lately!—Canadian Baptist.

Dr. W. A. Hewitt of Jackson and Dr. J. L. Johnson of Hattiesburg, together with their good wives, are being congratulated on another granddaughter, a second daughter being born to Mr. and Mrs. Purser Hewitt of Jackson on Monday.

The issue of the Record coming out the last of August or first of September will be in the interest of Christian Education and will be under the supervision of Dr. Harry Leland Martin, the New Education Secretary of Mississippi. You can ill afford to miss the information contained in this special issue.

The Western Recorder tells of twenty-seven men being recommended or making application for the pastorate of one little church, all of whom claimed that they were being led by the Holy Spirit. We are tempted to say that there was a good deal of lying here, but we refrain. One thing we will say that we know of hardly anything that so degrades the ministry in the minds of decent people.

The editor of the Christian Index, Dr. O. P. Gilbert, says the following in reference to the recent payment on the note and renewal of the balance of \$10,000 by the Baptist Bible Institute: "The Baptist Bible Institute is so strategically situated, so splendidly manned and directed and is rendering such an unusual service to the denomination in the South's greatest potential city that it ought not be a difficult matter to secure this sum. However, the period of depression will likely affect our benevolences for sometime yet. To raise the money, therefore, it will be necessary for thousands to give."

Every pastor and every deacon and every president of a Woman's Missionary Society ought to know that if they do not read The Baptist Record and do not get others to read it, they are merely beating the air when they talk about missions or the denominational program. The truth of the matter is that a great many of our leaders are now doing just that very thing, beating the air. A good many are simply saving their faces by making an occasional reference to missions, and letting it go at that. The Lord meant for leaders to lead. He meant for pastors to do everything possible to enlist their people in the Lord's work and develop them in Christian living and Christian character. The man who doesn't do it is lying down on his job and is unfit for his place, and the people will soon find it out. But it is not our desire to appeal to the motive of fear or self interest. We wish only that every man's conscience shall be in good working order. The man who is satisfied with beating the air is fooling himself. And he is trying to fool other folks. This does not apply to anybody who is honestly trying to lead his people into the largest Christian life, but it does apply to the man who is just looking out for his own immediate interest.

Pastor J. N. Campbell has resigned at Pharr, Texas, effective immediately.

Editor John D. Freeman of Nashville, Tenn., preached at Tabernacle Church, Atlanta, on a recent Sunday.

Pastor S. W. Rogers resigns at Shannon effective Oct. 1st and will be available for a pastorate in Mississippi.

Dr. George H. Crutcher joins the editorial staff of the Florida Baptist Witness, reporting state and southwide news. He will do it well.

Pastor S. S. Perry reports a good meeting in his church at Hickory Grove, Forrest County. There were six who joined for baptism and four by letter.

A preacher who wants a bigger or better church might try his hand on improving the one he has rather than taking one which somebody else has already built up.

Dr. H. M. King and his wife of Jackson are taking their vacation in Colorado Springs and in Dallas. Dr. Hardin of Adairville, Ky., preached for him Sunday night.

Pastor S. P. Andrews will have Dr. H. L. Martin with him in a meeting next week at Mathiston. They feel that a great opportunity is before them and ask for your prayers.

The main building of Meredith College, Raleigh, N. C., is to be named for Livingston Johnson, deceased, former editor of the Biblical Recorder and earlier Secretary of Missions in that state.

In some associations this fall it might be a good idea to have a ten or fifteen minutes talk on each institution and board of our state and southwide work by somebody who knows. Find the man.

Our district associations begin the last of this month. It is now time for the officers to get things in readiness, having a program and some assurance that each topic under discussion shall receive adequate treatment.

"Thou therefore that teachest another, teachest thou not thyself?" This word from Paul ought to make every Sunday School teacher and every preacher careful to cultivate his own spiritual life in order that he may properly minister to others. There is probably no greater need than this among our leaders today.

The Foreign Mission Board reports receipts from all the states from May 1, 1931 to Aug. 1, 1931 are \$91,268.52. This is a falling off of nearly \$12,000 from the receipts for the same period last year. Their receipts from Mississippi for these three months were \$4,354.96, about \$700 less than for the same time last year.

Dr. R. B. Gunter and his two children, Charles and Mary Jessie, are enjoying a vacation trip by auto which will take him out of the office for two weeks. They went by the Gulf Coast to Florida and then up the Atlantic Coast. We hope he comes back refreshed and ready for the fall campaign of missions in the associations.

Dr. Harry Leland Martin preached at Clinton Sunday evening on the Mississippi College campus to a good congregation, text: Ye are the salt of the earth. Prof. Howard Spell preached at the church in the morning on Where Are the Nine? or the Sin of Ingratitude. Pastor Lovelace is spending his vacation holding meetings.

The Baptist and Reflector says in reference to the recent passing of the financial crisis by the Baptist Bible Institute in New Orleans: "We rejoice over the temporary victory. The faith of President Hamilton is an inspiration, his task is a noble and worthy one and we should all render aid in the time of stress and need. The Bible Institute is a great missionary enterprise. Let us save it."

A STRADDLER

(William James Robinson, D.D.)

A man went to see President McKinley, seeking appointment to a certain office. When he secured an interview he was asked:

"Are you a Republican?" "No, sir." "A Democrat?" "No, sir." "A Populist?" "No, sir." "Well, what are you, then?" "Well, sir, they say at home that I am a 'Straddler'."

That is what is the matter with our country today. We have too many straddlers. Our great political parties were once led by men who had convictions and stood for them—they were statesmen who were devoted to promoting the welfare of the nation. We seem to have very few men now "who would rather be right than to be president," but a great number who are willing to prostitute public trust to personal gain.

The cause of Christ has always been beset by such characters. "And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16). This church was made up of "straddlers" who had no real conception of the obligations adhering in church membership, hence no well defined convictions of duties to be performed. Here is indisputable evidence of church succession, for we have many such churches now.

The censure pronounced against the Laodiceans is a warning to us today. Whatever the words "I will spue thee out of my mouth" may mean, we cannot avoid the conviction that the conduct of this church was exceedingly obnoxious to the Lord. By reading all of the letter to the Laodiceans you will find that they were conceited, self-satisfied and were giving the Lord very little thought. Laodiceanism is in evidence on every hand. Its prevalence is alarming and its destructiveness is appalling. We need to be aroused to the seriousness of our situation.

We are living in troublous times. Conditions are much worse than many realize. Every department of society is badly disturbed. Politics, business, social life, education, religion, international relations are all at, or near, the breaking point. War is imminent in many quarters. Statesmen are trying to adjust issues. But they are thinking and acting only in terms of dollars. The fly in the ointment is not dollars—it is much more. The real issue is character. The trouble is in the hearts of the people and the solution has to do with the souls of men.

A revival of pure Christianity is the only solution. It is a never failing specific. Genuine repentance toward God and faith in the Lord Jesus Christ will cause men to truly love God and their neighbors and exercise right conduct toward them. This will solve all our social ills, but nothing else will.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:1-3).

There is no lukewarmness in the heart that is filled with true love. True love is decisive. It centers on the object of its affection and excludes all else. God is worthy of all love, all honor, all glory and all the service our beings can give. To offer him less is to be lukewarm, and that dishonors him and justly displeases him.

Our Saviour asks: "Why call ye me Lord, Lord, and do not the things which I say?" (Mat. 6:46). He is here asking for whole-hearted, undivided service. No other kind pleases him or profits us. It is always to our interest to honestly and heartily do his will. Any other measure of service is evidence of lukewarmness and sorely discredits us and justly displeases him. He gave himself and all he possessed for us; and expects

us to accept his gift enthusiastically and then give ourselves most gladly to him.

Again he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Mat. 7:21-23).

The trouble with this group is lukewarmness. Their interests were divided. They did not do all they did for the glory of God. Because of their divided interests they received the same condemnation as those who made no pretensions of loving and serving the Lord. No other attitude toward God than undivided love will please him or render acceptable service. Anything less dishonors us.

Joshua said: "Now therefore, fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:14, 15).

These words of unsurpassed wisdom are as applicable to the people today as they were to those who heard Joshua utter them. They are as binding on us as on that generation. We need to be governed by them. It is more honorable to be a decent unbeliever than to be a lukewarm professor. Both are under the same condemnation and bound for hell. The lukewarm one, if possible, is the more obnoxious to the Lord.

Truly we need an awakening that will arouse all of our people. The Laodiceans among us, and we undoubtedly have many of them, need to be made to realize their true status, before it is everlastingly too late. Those of us who have been regenerated, and washed in the blood of the Lamb, need to be aroused to such a keen consciousness of our duty that we will be unwavering witnesses for our blessed Lord. Every regenerated soul owes it to himself, his fellows, and above all other considerations to his Lord, to be a bright and shining light—one that cannot be misunderstood.

There is no place in church membership for "straddlers." It is a shame to be one. There is no reason for straddling. Nothing is gained by it, but much is lost by every one who does it. The only wise and honorable position is to be wholly on the Lord's side. All else is inexcusable folly.

Kansas City, Mo.

—BR—

SOME OF THESE DAYS

By Rev. A. R. Adams, Hattiesburg, Miss.

Shadows may gather and life may be saddened
By sorrow and pain as we tread devious ways
God's sun will dispel them, our hearts will be
gladdened

And joy will return to us some of these days.

Then let us be patient, all wrongs will be righted,
Though dim shines the truth through the fog
and the haze
Of error and sin freedom's torch is still lighted
And justice will triumph some of these days.

Does the pathway seem rough, the future look
dreary?

Do you long for a word of affection or praise?
Press on though your heart be discouraged and
weary,

Your prayers will be answered some of these
days.

—BR—

Mr. G. W. Bolton of Alexandria, one of the leading laymen of Louisiana, died at his home last week. He was 80 years old, born in Georgia, but had for many years been one of the foremost business men in Louisiana.

THE BOOK OF REVELATION

Will you grant me space for a few words concerning your article, "God's Two Witnesses", in the Record of August 6?

I read your article with interest and the thing that puzzles me, is why so many of our leaders and scholars try to theorize on the Book of Revelation and make it a book of signs and symbols and mystery, when the book claims for itself to be a Revelation.

After the death of my three year old baby girl in April, 1930, I became more interested than ever in heaven and in the final coming of our Lord to raise the bodies of all babies and believers. I then began a prayerful and careful study of Daniel and Revelation. The study of Revelation has brought to my heart more comfort and joy than the study of any other book of the Bible. It did more to increase my desire for souls than anything I have studied.

Your statement that the "Two Witnesses" spoken of in Rev. 11:3,12 are the "witness of God in nature" and the "witness of God in Revelation" seems to my way of thinking "too far fetched". In my opinion it is further from the real, true interpretation than any I have yet heard given.

Why make Revelation to be a book of signs and symbols and spiritualize and theorize upon it until it becomes a mystery that no one can understand? It is unbelievable to me that God would make a revelation to John and command him to set it forth in writing and in the first chapter and last Rev. 1:3 and Rev. 22:7 pronounce a blessing upon those who read and keep the prophecies of the book, and at the same time, set forth those prophecies in such symbolic form as to make it impossible for man to truly understand and interpret them. What blessing could possibly come to anyone to read something they cannot understand?

I find in the study of the Bible that when symbolic language is used, it so indicates, as the language of Jesus in John :53,58. His explanation in verse 63.

If the ten plagues that came upon Egypt (which is a type of the plagues to come upon all Apostate Christianity as described in Revelation) were literal and real, so will be those of Revelation. To my way of thinking, the whole of Revelation is to be taken literally except where so indicated. Would it not be just as reasonable to say that Jonah was swallowed by a whale of "remorse" as to say that the "Two Witnesses" are Nature and Revelation?

Some Facts

1. These two witnesses are spoken of as persons clothed in sackcloth. Can Nature or Revelation, be clothed in sackcloth?

2. As two olive trees and two candlesticks (The law and prophecy). Does Nature and Revelation answer that?

3. Fire proceedeth out of their mouth to destroy any who shall try to hurt them. Does Nature and Revelation have a mouth from which fire can issue? Can man hurt Nature or Revelation?

4. They have power to shut up heaven that it rain not. Can Nature and Revelation shut up heaven? Rather the reverse, it opens and reveals heaven.

5. To turn water to blood and smite the earth with plagues. Can Nature and Revelation do this?

6. The beast shall overcome and kill them. Can the beast kill Nature or Revelation?

7. Their dead bodies shall lie in the streets of Jerusalem for three and a half days. Does Nature and Revelation have a body and can that body be killed?

8. After three days and one half, these witnesses who have been slain and their bodies lying in the streets of Jerusalem, will be made to stand upon their feet and be caught up to heaven. Can such a thing happen to Nature and Revelation?

As to who these two witnesses will be, God did not see fit to reveal, but be assured when they appear they will not be two systems of theology, Old and New Testament, civil and re-

ligious governments, nor baptism and the Lord's supper, but two real live men in their bodies of flesh and blood.

As to the identity of these two men, one guess is as good as another, and my guess is, they will be Moses and Elijah; Moses representing the law, which the Jews and all Gentiles for that matter, have failed to keep; Elijah representing the prophets, whom the Jews rejected and stoned. Elijah was translated and Moses buried by the Lord Himself and both appeared on the Mount of Transfiguration, which was a type of the Lord's final coming in Glory.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

The great and dreadful day of the Lord has not yet come. Neither has Elijah. Jesus told His disciples that Elijah had come already, Matthew, 17:10,13, speaking of John the Baptist. But that was not the final fulfillment of Elijah's coming any more than Jesus' first coming was the fulfillment of the last clause of Mal. 4:5. Just as truly as Jesus is coming again, in person, so will Elijah. God's prophecies never fail and they are never just partly fulfilled, but fulfilled to every jot and tittle.

If the reader of Revelation will keep in mind that the prophecies of Daniel 9:24,27 have not yet all been fulfilled, and that Revelation from the fourth chapter on through the book is a revealing of the things which are to be fulfilled upon the Jews and all Apostate Christianity during the 70th week of Daniel's prophecy, after all true Christians have been raised and translated, they will understand better as they read and will take the book to be a revelation as it was intended and so stated and not a conglomeration of symbols and mysteries no one can understand. Of course there are many symbols in Revelation, but they are all explained in order that we may not mis-interpret the meaning, as in chapter 1:20 and chapter 17:7,18.

I firmly believe that a prayerful study of Revelation by all of our churches, will do more to awaken a soul-winning desire in the hearts of our people than anything we have yet done. If by the study of the book, I am made to see and know that the time of the Gentiles is swiftly coming to a close, and that the next soul saved might complete the church, (the Bride of Christ) and satisfy the soul of Jesus—"He shall see of the travail of His soul, and shall be satisfied", Isaiah 53:11. He will come immediately to take His bride (all Christians of every tongue and nation) out of the world. Then the door of salvation, the day of grace will be closed for all who have heard and rejected the Gospel call.

When I realize that the coming of Jesus is imminent, and Revelation teaches that if it teaches anything, and one of my loved ones or friends are not saved, it will cause me to put forth a greater effort to win them before He comes.

Let's quit theorizing, spiritualizing and dogmatizing and making a deep, dark mystery of that which God intended to be a revelation, plain and understandable. That he who runs may read and understand.

Respectfully submitted,

—H. O. Hearn, Pastor
Lyon Baptist Church.

At Florence Pastor McCullough was assisted by J. W. Hickerson. There were nine baptized and five received by letter. The people showed much interest in the meeting.

Poplar Springs Church, Simpson County, where B. A. McCullough is pastor, was aided in the meeting by C. C. Jones of Mendenhall. It rained nearly every day, but there was a good meeting. Nine were baptized.

At Braxton a six days' meeting resulted in eight additions by baptism and three by letter. J. W. Hickerson assisted Pastor B. A. McCullough. The pastor had brother Hickerson in three meetings and found him truly a gospel preacher who does not shun to declare the whole counsel of God. His wife is an efficient personal worker.

Continued from page 8

grow. We are beginning to plan for our 20th anniversary. I wish we could have 20,000 to equip it for its larger work. This little old building has served long and well. Our club for the mothers is doing well. If we could have a new building, this work could be self-supporting from its 20th birthday.

About the new kindergarten. The actual distance from the old is only three blocks, but since it is in a different social stratum it is MILES away. A small village of fishermen and outcasts. There are eighty houses, a group of neglected people. They are a challenge to Southern Baptists since they lie just between our two compounds, about three blocks from each. Some years ago one of our missionaries in going from the kindergarten to the school passed through this village daily. She began to notice sly stones flying her way, and one day openly the children began to stone her. The fact that the grown people stood by and laughed hurt worse than the stones. She wondered what she had done, and how she could show her desire to be friendly. The next morning before leaving her home she cut an armful of pink rambles. To the first child she saw as she drew near the village she said, "May I give you a flower?" Soon the news spread and all came saying, "me too, me too." After that there were no more stones but again and again she carried roses, and soon opened a Sunday school for them in her home. Because of shortage and change of workers the Sunday school was stopped but started again and again by other missionaries and seminary students.

Last June Miss Watkins persuaded her Bible class of young men from the down town church to open again a Sunday school. The village let them have a big empty room called the public hall. This work proved so interesting that from October the Y.W.A. from the same church started a club for girls on Monday night. These two organizations had a very nice Christmas program which touched nearly every house in the village. The workers were greatly moved by the appreciation expressed by the people of the village. This took the form of tea served after the Christmas program. The hour was late and everyone was tired after a full day for the tree, the organ, the victrola, the decorations, the curtain to shut out the wind where the plaster was missing, all had been brought in for the occasion and must be returned. The first impulse was, "I can't eat here." However, all knew that our influence in the village depended on accepting this hospitality and not even the most fastidious seemed to hesitate.

During these months the neglected little children were ever on our minds. Early in January we asked the pastor to go with us for a formal call on the head of the village. We asked if we might be allowed to use the public hall for a free kindergarten. Some New York friends of Miss Watkins had sent a check that would make it possible for six months, if we could find a kindergarten teacher who would tackle such a job at \$15 a month. We found her, a graduate of our own Seinan Jo Gakuin at Kokura who had this year finished her kindergarten training. After some days we were told that we might use the house, but we must wait for repairs which they hoped to make. We were told to expect 20 or 30 children, but opened on April 14th with 43 children properly registered. Each child pays a fee of 25 sen per month. I notice many children on the street yet. As soon as we get this first group a bit tamed we shall try to draw in the others.

From the first we had one volunteer worker from the Y. W. A. and by the end of the second day we knew that we needed several more. Four Y. W. A. girls and a W. M. S. member are giving their mornings to these children. Our one trained teacher is the guiding hand, and truly hers is a heavy load. The others know nothing of methods but are doing it all in love. Indeed I am proud of this volunteer band. They are studying Torrey's "How to Bring Men to Christ".

Under the efficient leadership of Miss Schell and Mrs. Hikasa the Y. W. A. work is growing.

The summer camp comes to Fukuoka this year. The Fukuoka girls are thrilled.

We need your prayers.

Sincerely,

Maggie Lee Bouldin.

(Mrs. G. W.)

MUSINGS OF A CHUMP

I am almost ready to quit the choir. You need not talk to me! I do my own thinking! Why am I going to quit? Well, I can easily tell you. I sang a solo recently and the pastor never said one word to me about it. The very next Sunday he asked that snippy Miss King to sing a solo, and he fairly ran after her and praised her as if she had been a seraph from heaven. Why, nobody asked me to sing; I did not wait to be asked, as that hateful Miss King did; I did the Christian act and volunteered. The fact is no one expressed any appreciation of my service. Any way I do not have to be told that I can sing—I know I can. To make matters worse as I was leaving the church I overheard that despicable old Deacon Jones—he is Miss King's uncle—say I had no more business than a donkey singing solos. I am done! I am sorry, but the choir loses my talent.

Yours truly,

—A. Chump.

Mrs. Hoover, who was asked to "christen" the new dirigible lighter than air ship, Akron, said in releasing the pigeons, "I name thee Akron", and we think she showed good sense.

A week's meeting at Harrisville resulted in 25 additions to the church, eleven by baptism. Pastor B. A. McCullough was assisted by Evangelist J. W. Hickerson. There were good congregations in spite of the rain, and the interest was at high tide.

Pastor R. B. Patterson of Calhoun City helped brother W. M. McGehee in a good meeting at Tyro Church in Tate County. This week he is helping brother N. H. Roberts at Sallis and next week he goes to assist Pastor W. G. Clarke at Grace Church in New Orleans.

God has greatly blessed us in a meeting at Oma, Miss., where I am pastor. The Holy Spirit revealed the sinfulness of sin. The church has a better understanding of God's way and, it seems, there is a determination to draw nearer to the Maker and Savior. A number of sinners were saved and joined the church. We realize that God is still over all and guiding all things for the best.—Mark Lowrey.

Fine folks and plenty of them grow at Double Springs in Oktibbeha County. They were very appreciative of the preached Word. Pastor H. M. Whitten is greatly beloved by them and little wonder when one considers his genteel Christian spirit and faithfulness during these years. One addition at only night invitation given as rained us out at close of meeting. First part of meeting not lost though, I am sure.—D. A. (Scotchie) McCall.

Beginning Wednesday, Aug. 19, and continuing through the 30th, Columbia Church is to have Dr. L. G. Gates with us in our revival, and we are asking that he together with the church here and our entire community shall have the interest and the prayers of those who read The Baptist Record everywhere. The people of our community, as elsewhere in the state, are stirred along political lines, but we do not believe God's power is in any way limited, or that the political stir shall hinder His blessings. Dr. Gates is a great preacher of the Word, and we are confidently expecting great things from God Who has promised that His Word shall accomplish that whereunto He shall send it. The music during the revival is to be under the direction of Deacon S. E. Lawrence of our own church, who will be assisted by the local choir and church orchestra. Evening services will begin at 7:30 each day. The hour for the morning service will be 10:00 o'clock.—H. W. Ellis.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

STATE MISSION WEEK OF PRAYER SEPTEMBER 21—26

Returning from Europe last summer about three days out on the Atlantic, a great fog settled down upon us and the fog horns began to blow. To the inexperienced ocean traveler this was a distressing sound—talking with one of the Captains' mates, he told me how a sailor went aloft to get a good lookout which the helmsman on deck could not get, and how every precaution was used to avoid all danger.

We are facing our Week of Prayer for State Missions and in some of our churches we are surrounded by the fog of indifference, financial depression and ignorance of the real need for State mission work. Prayer will send our souls aloft to get a good lookout which the helmsman 'fog' that we are in the midst of, and we can say with John, "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him."

Do you desire to dispel the gloom of indifference that seeks to envelop church membership? Ask Him. Do you desire to bring a worthy offering for State Missions during our Week of Prayer? Ask Him. Do you desire to have the spiritual quality of your missionary society deepened? Ask Him.

Let PRAYER send your soul aloft EACH day for the \$10,000.00 for State Missions.

—o—
"And it came to pass, as they communed together and reasoned, Jesus Himself drew near.

—o—
The following paragraph comes from a letter written by one of our faithful superintendents: "We had an Executive Board meeting yesterday—only six present, due to sickness, but it was a gracious meeting.

"We covenanted together to pray definitely at the nine o'clock hour, for the definite work which lies out before our W.M.U. and our denomination for this fall—our September Week of Prayer, our Tithers' Campaign, for Prayer Bands according to the plan of Mrs. Saltee, etc. We hope to enlist the women of our association in praying with us—and then we will be better prepared to work."

This plan, if carried out, will revolutionize any body of Christian women.

—o—
Have you formed your Tithers' Fellowship League in your church? September is the month we begin our Campaign for new tithers. Let us form this League for the purpose of prayer, personal testimony and a new emphasis on the Scriptural teachings of tithing. In a very short time we are promised a free leaflet on the Tithers' Fellowship League. Plan to make good use of it.

—o—
If your subscription for Royal Service has expired, do not fail to renew at once. There are too many definite plans for the promotion of our work presented in each number for you to miss one. Our quota for subscriptions for 1931 is 4869; on July 15th we had sent in 2947. We are a long way from the goal and I am sure there are many of our members without Royal Service.

—o—
A SIMULTANEOUS EVERY MEMBER CANTHASS IN EVERY BAPTIST CHURCH, NOV. 29-DEC. 6, is the slogan for the Promotion Committee. Details are being worked out for the execution of this great task which will require the support by prayer, sympathy and work of every enlisted member of our churches. Read this slo-

Our Young People's Column

YOUNG PEOPLE'S COLUMN "Thou art with me"

Our hearts have knelt in prayer this week as the news of the sudden death of T. C. Burney, Jr., of Tuchla has reached us. May the following paragraphs quoted from a letter written by his devoted aunt and step-mother to Miss Traylor, speak to our hearts of the beauty and goodness that a life so young and radiant can possess.

"Everybody who knew the family intimately often remarked about how sweet and thoughtful he always was of his sisters.

He was Sect.-Treas. of the R. A., had passed a good part of his requirements for a full fledged Royal Ambassador—expected to finish before school starts. His pastor said he was a model on the streets, in school, in the R. A., in the Boy Scouts, and as a church member. He could truthfully have added the home.

His Supt. told me he had just finished T. C.'s schedule and found he could finish high school in three more years. He would have been fifteen years old.

Several times his S. S. teacher had had him to teach his class in his absence. He prayed so intelligently and earnestly for objects on the prayer calendar at the breakfast table when his turn came or when it was too much for the little girls to remember. The Record came a few minutes ago and I see he is the prize winner in Mrs. Lipsey's Bible contest. I can just hear him hollering 'Oh! Boy, Aunt Ruby, I won the prize'. He was very interested in it. Had asked me several times what I thought the prize would be. I believe if she hasn't already bought the little award he would love for her to give the price of it to the orphans. He was so concerned about them.

It is hard, hard to give him up but I have the assurance that God looked down through the years to come and saw that it would be best for His own glory and everybody concerned to take him now rather than later in life. Whatever He does is all right. When I think he is with Jesus and his mother who adored him I just thank our Father for letting us have him during the years when it was easy to be good and took him where it still will be easy during the years when temptation to sin would have increased and trouble and hardships might have come his way."

The Task Worth While

His soul looked out from his eyes to me and somehow it seemed to say
That a longing centered around his heart for unfolding day by day.
I led him in paths of knowledge true, I taught him the things of God;
I made him to know that the soul lives on when the body lies under the sod.
He showed me the beauty of time well spent, the joy of a task worth-while
His soul looks now from his eyes to me and we understand with a smile.

gan over and over—then try to comprehend what the accomplishment of such a task would mean to our local church, our State, the Southland, our schools, our Orphanages, our hospitals, our aged ministers and our work in the far-away lands. Don't you think it is worth our best efforts?

Let us begin now to read everything we find about the plans that we may be prepared to share the responsibility of putting such a plan into effect.

—o—
Many of our women, in the face of hot weather, are holding their quarterly meetings. The following is an account of one: Leflore Co. W.M.U. Rally held at Money, July 28th in the afternoon. Splendid program by Itta Bena Society, Mrs. H. L. Trussell in charge. Mrs. Love gave the devotional, Mesdames Rutledge, Maxwell, Alexander and McCracken discussed important topics of interest.

The Money ladies gave a cordial welcome—served punch as the visitors arrived and on leaving. Fifty-six were in attendance. The needs of the Orphanage were also discussed by Mrs. T. R. Henderson and Mrs. Bettis.

—o—
Seinan-Gakuin, Nishishin Machi,
Fukuoka, Japan
May 18, 1931.

Dear Friends:

Thank you, each and everyone, for your letters and for your cards, for your parcels and for your checks, for every token of sympathetic interest. I let 1930 slip by without taking advantage of the kind offer of W.M.U. headquarters to relay two letters a year to our friends. Of course, I meant all the time to write you a personal letter, but all those good intentions were not carried out. Nineteen-thirty was a full year. There was growth in many phases of the work in spite of the necessary retrenchment. One new phase of work was the organization of volunteer Bible classes for each class in school. These were held after school, Misses Baker and Watkins teaching most of them. This filled their days pretty full, but the results seemed to justify the effort. Quite a number were baptized. The boys who were graduating expressed great hopes for the work of the Bible classes and urged the young boys to attend.

We have recently had several good evangelistic meetings. Mr. Iwahashi, the Milton of Japan, touched the hearts of many of our boys. Tomorrow we are having Mr. Masuzaki, the specialist on village work. A number of our boys are now considering the choice of their life-work. I hope that he gives them the vision of the joy of sacrificial service.

We did not get the longed-for teachers' license for the graduates of our college, but we had ten boys take the Kyushu University examinations and TEN passed. You can imagine our joy. Four of our Seinan boys finished Kyushu U. this year and came to us as teachers.

I wish that you could visit my kindergartens. Don't fail to notice the "garten-s", for there are two now. I'll tell you about the new one later, but the report of the old one is almost as exciting. In spite of hard times, we have 70 pupils and had to put in a new teacher. We have outgrown everything but the yard. It is a joy. We have the best location of any kindergarten in the city. The white ants are working on our foundations, and the storm of last summer took its toll from the roof and windows, but still we

(Concluded on Page 7)

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
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for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
other notices will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Carroll County Meeting

The county-wide Carroll County
revival meeting began July 19th and
continued until Aug. 2nd. Dr. M.
E. Dodd came on the 20th and
preached the balance of the meeting.
Mr. Plunkett Martin led the singing.
He is a splendid organizer and lead-
er of song.

The first week there it rained
practically every day. The roads
were bad and the crowds greatly
reduced. But the last week we had
record-breaking crowds, the largest
ever. 2,500 were there some nights.

Dr. Dodd preached some powerful
sermons. Those who have been at-
tending these meetings from year to
year said that he was the most
popular preacher that has been there
for many years. The large au-
diences were very quiet indeed con-
sidering their size. The officers in
charge managed the automobiles and
people fine without an accident of
consequence. Some 250 autos were
present at times.

There were some 75 professions of
faith and 25 or more came by let-
ter, so the total results of the meet-
ing were more than 100. It is hoped
that much good was done in the
way of reviving the Christians and
building the churches.

Dr. Dodd seemed highly pleased
with his stay in our midst. The of-
fering was better than many had
expected. It is hoped that the re-
sults of the meeting will be lasting
to the glory of God.

Oakland

It was the writer's rare pleasure
to spend last week with my beloved
brother, Pastor J. E. McCraw, and
his fine folk in their meeting at
Oakland Baptist Church, Newton
County. It was my good pleasure
to be pastor of this splendid church
for a number of years a few years
ago. It is composed of some of
the finest of God's saints. Pastor
McCraw is greatly loved by his peo-
ple.

It had been raining most every
day for sometime, but the clouds
rolled away Sunday and stayed away
until Thursday night. Congrega-

tions were large and all seemed to
enjoy the services. Some new faces
were among those attending and a
number of once familiar faces were
absent, gone to return no more.
These absent faces brought sadness.

The visible results of the meeting
were five fine girls for baptism and
two members by letter. The mem-
bership also seemed somewhat re-
vived. It was a week of pleasant
memories, happy association with
dear friends and preaching the
Word. May the richest of God's
blessings be with pastor and people.

The state and county elections
were held during the meeting. Every
one had a favorite candidate, but all
was pleasant and the attendance
was not interfered with materially.

Notes and Comments

Prof. A. A. Roebuck was recently
elected president of Clarke Me-
morial College located at Newton.
He is a splendid young man, a grad-
uate of Mississippi College and has
the ability to make the college a
success.

Dr. John F. Carter recently re-
signed the presidency of Clarke Col-
lege, Newton, because of impaired
health. He has worked strenuously
for the welfare of the college and
overtaxed his physical strength. He
will continue as teacher of Bible in
the college.

Clarke Memorial College, Newton,
Miss., has cut its expenses to meet
the competition of the state junior
colleges. The expense of attending
there is practically as cheap as at
junior colleges, and it is still a
Christian college with all the moral
and religious influences and train-
ing found in any Christian school.
If you want to send your boy or girl
to a college of highest type and
where expenses are kept at the min-
imum, confer with Prof. A. A. Roe-
buck, president.

Last week Rev. Harvey Jordan
assisted Pastor S. A. Murphy in his
revival at Goodwater, Smith Coun-
ty. This good country church is
building a modern house of worship
and will have half-time service.

Pastor S. C. Moulder was assisted
in a good meeting at Clifton, Scott
County, by Rev. S. A. Murphy of
Baptist Bible Institute.

Rev. J. W. Meadows, of Morton,
will assist Pastor McCraw in his
revival at Hickory, Newton County,
next week. Bro. Meadows was at
one time pastor of this good church
and did a splendid work.

Had the pleasure of visiting Mrs.
J. E. Graham while in Newton
County last week. She is the widow
of Deacon Jas. E. Graham, of Beu-
lah Church, and a daughter of Rev.
A. Gressett. She is a bit infirm
from age and lives alone with her
afflicted daughter.

The McMillan orchestra of Hick-
ory, composed of husband, wife,
sons and one or two outsiders, was
with us at Oakland one evening
service and added greatly to the
service. This is a splendid orchestra.

"Yes, I've hunted all over the
world—India—Africa—everywhere."
"Really! What had you lost?"

FOUR MEETINGS

On the second Sunday in last
month Bro. Wyatt Hunter came to
the Providence and Pleasant Grove
Church fields in Grenada County
and conducted for us a Teacher
Training School. To serve the two
churches we held the services in
Gore Springs Consolidated School
building, midway between the two
churches. The rain fell in torrents
throughout the week and our roads,
being mostly dirt, became almost
impassable. In spite of that, how-
ever, we had a good week with stud-
ies in the Bible Division of the Man-
ual and inspirational messages by
brethren Hunter, E. R. Henderson
of Central Baptist Church, Grenada,
and R. B. Patterson of Calhoun City.
Hunter is rich as cream and we are
to have him again this fall.

The next week we were in a meet-
ing at Barton, Ark., where Bro. J.
C. Wells of Welch, La., assisted us.
Bro. Wells did some very fine preach-
ing and the Lord gave us four mem-
bers, three by profession of faith
and one by letter. There was no
letup in the rains that week, but the
folk came and we had a good week
together. Record readers will be
glad to know that Bro. Wells is very
happy in his adopted state and is
much in demand. It was good to
have a week with him.

The first week in this month we
held our own meeting with Provi-
dence Baptist Church. Rain, first
primary election fever, and a sing-
ing school were the things that tried
our faith that week. But there were
a number of folk who were deter-
mined to let the Lord give us a bless-
ing. He did it in the conversion of
seven precious souls, all of whom
united with us and will be baptized
the fourth Sunday afternoon.

This week, the second week in
August, I am in my own meeting
at Big Creek, Calhoun County. The
meeting has started with a very
fine interest and we feel that we
shall have a good meeting. Baptists
need a house of worship here and
we shall be glad if you who read
this will pray that the Lord shall
lead us in an undertaking to that
end. It is a fruitful field, having
some of the very choicest of earth
here and a number of unenlisted
Baptist folk. —Harvey Gray.

Traffic Cop (after the operation):
"What did I say while I was under
the ether?"

Nurse: "You asked the surgeon
to show you his operator's license."

He was a Scotch and naturally he
hated to spend money. Therefore,
when a friend in England sent him
an unstamped letter, he was much
annoyed at having to pay the neces-
sary postage. On opening the letter
he was still more annoyed to find
nothing it it save a single sheet,
saying: "I am well. George."

In return he procured a large, flat
stone, packed it in a wooden box
with many wrappings, and dispatch-
ed it C. O. D.

When his friend had paid over
five shillings charges, he sought for
an explanation, and found it in a
letter at the top of the package.

Dear George: When I heard that
you were well, this great load roll-
ed off my mind.—New York Globe.

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live with pupils. Modern steam-
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by former pupils. Three Rhodes
Scholars among former pupils of
School. Graduates admitted to col-
lege without examination. 45th ses-
sion opens September 9th, 1931.

Motto: Work Wins.
For Further Information Address
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sissippi—and one of the least ex-
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beautiful campus help to make it
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The Sunday School Department

SUNDAY SCHOOL LESSON

For

August 16, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: Sowing and Reaping.

Golden Text: Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Scripture for study, Gal. 6:1-10; for supplemental study, Isaiah 5:1-25.

Introduction

Again we turn aside from our regular course of study, and spend an hour in the study of what might be called, "The Results of Intemperance". But that subject would be correct only when applied to things of themselves legitimate and right. To illustrate: We must eat to live and have strength to work. But to habitually gormandize brings all manner of evil consequences. It is in that sense that we study the results of intemperance. But alcohol is a deadly poison and kills all forms of life; therefore, there can be no such thing as the temperate use of alcoholic drinks for beverage purposes. "Temperance in all things essential; total abstinence from non-essentials", is the only safe rule when we have in mind the use of beverage liquors and kindred evils.

The letter from which the lesson for this date is taken, was written by Paul while in Corinth, on his third missionary journey, and about 60 A.D. The purpose of the letter was to save the members of the churches in Galatia from being led astray by the Judaizing Christians who taught that it was necessary for Gentiles to be circumcised and keep the law in addition to their faith in Christ in order to be saved. They were falling away from the simple doctrine of salvation by faith in Christ which Paul preached to them.

The Lesson Studied

In some measure we are at a disadvantage now when we come to study the subject for this date, for the reason that the present younger generation is totally ignorant of the horrors following in the wake of the open saloon. That being true, those who want the sale of intoxicants legalized again, try to make our young people believe that conditions are worse now than in saloon days. A personal experience will make clear the point involved: Since the saloons were closed, I made a passenger train trip of nearly a thousand miles, passing through the largest city in the South, spending four days in another large city, and several hours in a coast town, the entire time requiring eight days and nights. During that whole time, I did not see any person under the influence of whiskey, nor smell the breath of liquor. Recently a man in a saloon city in another country, counted eight drunken women, in a distance of three blocks in open daylight. Such trip with such experience as I had would have been impossible in saloon days in our own country. So much then for social

improvement over pre-prohibition days.

By constitutional prohibition the political power of the whiskey business was broken; not destroyed, but largely crippled. That of itself is worth all that prohibition has cost.

Those who want saloons back, talk with feigned horror of the immense fortunes made by those in the various phases of the bootlegging business. They seem to forget that we remember that the United States' liquor bill, as conducted on what was called a legitimate basis, ran into the billions of dollars annually. They also play up the few hundreds that now die annually from alcoholism, forgetful of the fact that reliable statistics as compiled by trustworthy men, gave the annual toll of lives from alcoholism in pre-prohibition days at sixty thousand. The closing for lack of patients of nearly all the institutions for the treatment of alcoholics, confirms this statement.

The terrible increase of crime in the United States since the adoption of the Eighteenth Amendment is charged by the whiskeyites directly to constitutional prohibition, ignorant, I dare say, of the fact that we know what is going on in other parts of the world where whiskey and other intoxicating beverages are sold according to some kind of legal arrangements. In England, all forms of crime, except one, have doubled in the last ten years, and that one has increased 72 per cent. There, arrests for drunkenness, are one for each 119 inhabitants; here, for the same crime, it is one for each 1,800 persons.

Our would-be economists are greatly disturbed over the great cost of the enforcement of our prohibition laws. They play ignorant of the fact that the fines actually collected far exceed the cost of enforcement.

Our "sob-sisters" of the whiskey chorus, scream themselves hoarse, over the death of a bootlegger killed when resisting arrest by an officer of the law. Two things they seem to forget: No man is by any sort of means compelled to go into the bootlegging business. Those who do, do so prepared in mind, heart and hip-pocket to kill if necessary to keep from being brought to the bar of justice. Next, they forget all about the death of such noble men as was our own Mr. Everett, and that at the hands of villains engaged in the violation of a national law, which is equal to being in rebellion against the government.

As to the revenue that might be derived from the legalized sale of intoxicating beverages, let me answer that argument by asking who wants to run a government by money that should be spent for food and clothing for hungry, helpless women and children, or taken from persons who are too weak to resist the temptation to buy and drink intoxicants?

But the question of sowing and reaping has a broader application

than that of the use of alcoholic beverages. It applies to all phases of life: Financial, social, moral and spiritual. Here are some of the things that need to be kept prominently before our young people: Sow waste and reap want; sow laziness and reap poverty; sow pleasure and reap pain; sow health and reap disease; sow sloth and reap slander; sow to the flesh and reap corruption; sow a life of sin and reap an eternity of hell. Perhaps the most fearful of it all is, that the innocent must suffer for the sins of others. The inmate of the institution for the blind said to the physician, "I have known since I was thirteen years old, why I am blind. I accidentally heard my father and mother in a fuss, and learned why I am blind. I hate my father as I hate the Devil himself." A father carried his grown daughter to a specialist for treatment for an eruption of the skin. After an examination, the doctor turned to the father and said, "Your daughter is as pure as any woman. You are to blame for your daughter's affliction." Statistics tell us that one person in every ten of the American people, is carrying in his or her body, the germs of an incurable social disease. If that be true, instead of developing into super men according to the theory of evolution, the race will eventually destroy itself by ungodly living. Still, in the face of these stubborn facts, the rising generation are being taught that there is no law higher than their own wills, and what they want they should get; that self-expression should be the rule of life.

But thank God there is a better side to sowing and reaping, than the foregoing facts. If we sow to the Spirit, we shall of the Spirit reap life everlasting with all its accompanying blessings. That does not mean that the Christian will have no troubles; but it does mean that in the midst of them all, he will have one to whom he can go with the assurance of getting grace and strength to bear them all. "What a friend we have in Jesus". Reader, is he your Savior?

Members of the Ready class of the Pelahatchie Baptist Sunday School met in the home of Mrs. O. L. Day for the regular monthly business meeting Wednesday night, July 29th. The president, Mr. A. G. McInnis, called the meeting to order. Fourteen members and three visitors were present. After the devotional each officer read a good report. Mrs. Prestridge, the splendid teacher, gave an inspiring talk on "Upbuilding of the Sunday School Class". A delightful social hour was enjoyed after the business, during which tasty refreshments were served. Enlist with the Ready class. —Class Reporter.

THE HUMAN VOICE

Jennie N. Standifer

The human voice brings both joy and sorrow. All like to hear pleasant words and good news, but no one cares for what brings sorrow and heart aches.

It is in the power of most of us to use our voice in a way to delight listeners, but thoughtlessness or selfishness will make us forget and

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use words that wound, regardless of consequences. The habit of speaking unkindly begins in childhood and if not corrected grows until it becomes a drawback, and a hindrance to success in all kinds of honest work.

One of the greatest blessings that can come to a human, is the ability to use the voice in such a way that it does not wound, and is an incentive to put the best of which we are capable in our work.

The human voice brings delight in song, which rejoices and inspires rich and poor, young and old to press forward in all worthy undertakings. From reading God's Word we may infer that it will be one of the great joys of Heaven.

In our churches, it is the singing that first attracts the unsaved, and helps them to seek salvation.

We have the privilege of using our voices to comfort and console those in trouble and in training and instructing children.

When used for evil, the voice is one of Satan's mightiest weapons for the downfall and degradation of mankind. Used for the Lord's service, it is a mighty factor for righteous causes.

One and all let us lift up our voices in this service and leave evil speaking out of our vocabularies of speech.

—RR—

"There are pastors who could lead, but because they are lazy or indifferent or absorbed in business, they scratch along in a low key and bring things to dullness and finally to nothingness."—Gambrell.

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SWAPPING TRUTH FOR THAT WHICH IS EXPEDIENT

By L. E. Hall, Hattiesburg, Miss.

This method of dealing with principles of eternal right has been the ruin of nations, of states, and individuals. Truth is a unity. Every principle of right is a part of it. Every wrong principle has been, is now, and always will be at war with it. There is no flag station between the two. There is no half-way house in which there is safety. It is strange that notwithstanding the fact that bad results always have been inevitable, the Devil is still using this mischievous method for the destruction of the best interest of mankind.

A number of years ago our legislature enacted a law which was commonly called our state guaranty bank law. I said, when the law was passed, that it would bring trouble. That it was wrong in principle and the bad results could not be avoided. That it proposed to take the fruits of honesty, industry, and good management and make these responsible for the rascality and extravagance of others. If this is right there never has been anything wrong, and there never will be anything wrong if this is right. Soon after its passage I said to friends, this law proposes to place a dozen sound apples in the same container with a decaying apple with the expectation that the rotten sound will make sound the unsound one and keep it sound. Of course we know what would happen to those apples, and we know what happened with the banks. Four million dollars in certificates of deposit, with the accumulated interest in the hands of depositors who were the patrons of banks now gone show the results. A member of the legislature said to me afterwards, that he believed the law was fundamentally wrong but it would be dangerous to repeal it. If a thing is fundamentally wrong it is entirely wrong and everlastingly wrong. The only safe thing to do is to let it alone or get away from it and stay away from it. Of course our law makers thought they were doing what was best. But that did not change the principles involved. In the case of the apples, the one handling them might think they were all sound but the results would be just the same. We ought to know that God's word is always right and that departures from it are always dangerous. And yet, our Baptist denomination is today imperiled because of our departure from its plain and simple teaching. Our total indebtedness of Boards, Conventions, and education-

al institutions and local churches is approximately about twenty millions of dollars. This is true where God has told us not to owe anything. We have tried to keep up with each other in building fine houses and in the establishment of schools and colleges at home and abroad, without any regard for God's command and all scripture teaching on the subject and the result is awful beyond description. We have swapped God's eternal truth for our opinions about what is expedient and there we are. We have had more to say about education and about "going over the top" than we have about His blood, His cross, and the salvation of the lost. Education is a good thing but it is not Christ. "The blood of Jesus Christ, His son, cleanses us from all sin." If education has ever cleansed anybody from any sin God has not told us about it. He has said, "Without the shedding of blood there is no remission." The truth of the matter is we have trifled with his everlasting truth and the consequences are upon us. Now the question, Who is responsible for the situation? I answer the entire denomination. Our brethren who have managed the affairs of our boards have only done what they were expected to do. If God's word had been complied with the immense amounts that have been stolen could not have been taken for there would have been no borrowing and consequently no one would have been authorized to borrow. We have said much about "going over the top." I don't know what it means for the scriptures have no such terms. I do know that we have gone under the bottom of a mountain of debt with the Devil on top of it. What are we to do about it? I know of no better way to express my honest conviction than to use an expression made by Brother Gunter, "Pay out of it and stay out of it by keeping out of it."

A word about banks. There is not a bank in Mississippi that is honestly managed that is not perfectly safe, if its patrons give it their confidence and cooperation. This is the only guaranty it needs. The First National Bank of Hattiesburg is an illustration of the absolute safety of all who have this. Of its thousands of patrons who have millions of dollars on deposit in it I do not believe there is a single one who ever suffers a moment of anxiety because of what they have there.

NEW HOPE MEETING

My meeting at New Hope Church, Simpson County, lasted seven days, just closed. I did my own preaching. Brother Ray Walker was with us three days, led the singing. He was a great help to the meeting. They said there were only four out of the church when we began the meeting, but twelve joined the church, eleven were baptized. One old man 88 years old, not able to go to church, would not let preachers pray in his house. I visited and talked, also prayed with him. He professed faith in Christ. We had the greatest revival I have ever been in. Many of the old members said it was the greatest meeting of the history of the church. Everybody left happy. —D. W. Moulder.

THE CALL OF THE EXTRAORDINARY

(W. R. White)

It must have been a great experience to have lived in the days of Jesus and the Apostles. No, it was not, save in the case of a discerning few. Secular history had practically nothing to say about it. Even the followers of Jesus were slow to see the significance of the times. You have heard people say so often, that they would give nearly anything if they could have lived in the days of Jesus. Most of them would not have recognized their opportunity had they been there. They seem to be so dull to discern the call of the greater age in which they now live.

Some people seem to think that a change of scenery, arrangement, leadership and times would cause them to do something wonderful. Well, they are badly mistaken. The opportunity and the hour may have much to do with making the man. But it comes to the alert, loyal, responsive, and not to the grouchy or lazy day-dreamer. Most people see only greatness and bigness in the distant haze of the past. They cannot see the sign of vastness in their own times; consequently they mean little to their own generation.

You have heard other people pine for fortune and wealth, with confident claims that they would do big things for the Lord. It is painful to observe that those sections of Texas that are being most blessed often do no more than some of the hard-hit sections, in fact, not so much. A recent survey showed that not even one out of seven of the rich people of New York give to her leading charities. A few give big amounts, but the people of modest means keep our charitable and religious work going. People who are not faithful in little, will rarely ever be faithful in much.

I have said all of this to say what I have in mind. We live in extraordinary times. We are at the turning point of history. There never has been a period that so completely called for all the resources of human ingenuity. Our brainiest men are still floundering. It will take God to get out.

The way we enter the new epoch will no doubt determine our course and the character of our work for generations. We are out of the run now. It is our chance to blaze the path and set the standards that will become more or less fixed for decades. God only knows what this open door means.

This is the supreme test for Baptists since Carey. The world will look back centuries from now, on this hour. Historians, economists, statesmen and philosophers will have to revise all their theories and systems, as a result of this colossal adjustment. This is no mean hour in which we live. Baptists stand on the pale divide of the centuries facing their greatest open door since Pentecost.

This is certainly a poor time to be little, covetous or self-centered. It will, in my judgment, prove to be very inconvenient and tragic. I heard of a preacher in a certain State who said, "I am not going to worry about hard times as long as I get my salary." Surely no one

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really said that. Most of our preachers had rather be in their graves than to think that for one second, much less say it. This is a sifting period. The inevitable approaches. Men will be revealed.

This is a hard time for people of wealth to have a cold heart. I know a group of them that could match the heroism of the struggling masses and put the cause of Christ on its feet, even in these strenuous times.

General conditions for the nations could no doubt be improved by a real practice of stewardship. Some think it will ultimately be Christian Stewardship or Russian Communism. I would not pass on that, but I do say that a short-sighted policy bespeaks calamity for the world (Eccl. 5:13).

Of course, alibis can always be produced to justify failure to meet the call of the hour. No great cause was ever won with smooth running, faultless leadership or organization. A flock of excuses and alibis are always available. People who support only perfect things support nothing. Judas criticized. Peter, James and John became impatient and wondered what they were going to get out of their self-denial. The kingdom emerged with a hand-full of disciples at the close of Christ's ministry. Men were detoured by alibis and missed the open door of an extraordinary hour.

Remember that Paul moved from the sublime presentation of the resurrection to, "Let every one of you lay by him in store, as God hath prospered him" (1 Cor. 1:2). The practical makes effective the profound.—Baptist Standard.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

We have this week an occasion for sadness, such as we have not, so far as I know, had before. Death has not before this, I think, come to one of our Circle, tho' its shadow has once or twice been near. On Saturday, our friend and member, T. C. Burney, Jr., of Tchula, Miss., was injured by an automobile, and on Sunday morning, he passed away. In last week's paper, July 30th, he has a short letter, and his name is the first one on our Honor Roll. I have in my "box" now, two sets of Answers to our Bible Questions, well prepared. He has two sisters, Emaline and Annabel, who are our members, and a baby sister, too young to know what she has lost in this dear 12-year-old brother. Shall we not, all of us, send our tender sympathy to his father and mother and sisters, in this great sorrow? And, my children, I want to ask you if you will not trust, if you have not before, put your trust in the Lord Jesus, and give your hearts to Him, that you may be ready for whatever the Lord may have in the future for you.

Our company has gone back to Brookhaven, and it is very quiet here, after having had with us for awhile, two children and two grandchildren. Sometimes, it feels a little too quiet!

I am sending to Mr. Miller today my check for \$10.00 for the Orphan children. We did not have it at the close of July, but in two or three days of August, it came in. This takes these days from our August contribution, so we will have to do a little better in August than in July. With love,
Mrs. Lipsey.

Bible Questions: David For Children Under 12

1. Who was David's father? I Sam. 17:12.
2. How many brothers had David?
3. What was the name of the giant that David went out to kill? How tall was he?
4. What did David use to kill him? How many stones did he take out of the brook?
5. What good friend did David make about the time he killed Goliath? What did this friend give him? I Sam. 18:1, 4.
6. What dear son of David turned against his father when the father grew old? How was this son killed? II Sam. 18:9-15.

For People Over 12

1. What was the song the women sang about Saul and David, just after the killing of Goliath?
2. Did Jonathan know that God had chosen David to take Saul's place as king? I Sam. 20:14, 15.
3. Tell the story of the first time that David might have killed Saul, but would not.
4. What did David greatly desire to build for the Lord? Why did not God permit it?
5. Who was allowed to do this thing for the Lord? What preparations did David make for it?
6. David wrote many songs: name the greatest one, loved by many, and give the first verse. What are these songs called in the Bible?
7. What was the name of the son who became king after David's death?

Study Roll: Lura Elizabeth Clark, Ludie Ivey, Ora V. Myrick.

Givers and Gifts for July

Brought forward	\$ 3.80
Junior Class, Liberty Hill Sunday school, Mrs. L. McCullar	.75
Margaret Duke, Starkville	.10
Miss Mary Norfleet	.50
Lura Clark	.10
Sue Vandiver	.10

Mr. and Mrs. Dent Benson	1.00
College Hill Sunbeam Band, by Bettie Clark	.25
Ludie Ivey	.10
J. B. Wetzel	.10
Lois Astor	.10
Jackie Ashley	.10
Quin Well Bryan	.05
Clinton Sunbeams, Kathryn Hall, Pres.	.50
John Crawford Lipsey	.25
Mrs. Lipsey	1.00
Lura E. Clark	1.00
Lois Hennington	.10

TOTAL \$ 9.90
CASH .10

Less check to Bro. Miller \$10.00
0.00

West, July 26, 1931.

Dear Mrs. Lipsey:

I have not written to you in a long time. I have thought I would write but failed. My daddy takes The Baptist Record and I enjoy reading the Children's Circle. For my pets I have three chickens. I had eight but it has been so muddy and cloudy that I have had to keep them in a box and they died. I enjoy feeding them. I have a white and gray kitty. My mother has lots of chickens and I enjoy helping feed them. It is so hot here. It rained a lot here Friday. The wind blew down some trees in our yard. Please put this in print for I want to surprise my mother. With love to the little Orphans,
Etha White.

Chickens are mighty good company when they are about two months old, aren't they, Etha? Sometimes they get up on the table then. How do you like chicken pie?

Heidelberg, July 30th.

Dear Mrs. Lipsey:

I am trying to answer these questions for August. I am eleven years old, and will be in the sixth grade. I hope this will be printed. Love from,
Violet Myrick.

Well, you know, Violet, that I don't keep any waste-basket, and am always glad to see you.

Vossburg, August 2nd.

Dear Mrs. Lipsey:

This is my first time to write. I've been reading the Children's Page some time. I am 10 years old. My daddy is dead, has been gone five years. I live with mother at my grandfather's home. I go to Sunday school and B.Y.P.U. every Sunday. My sister is 8 years old. I am sending 10 cents to the Orphans. I hope to see my letter in print. Your new friend,
Lois Hennington.

And we hope to hear from you again soon, Lois. You have had a great sorrow, but its fine that you have a dear grandpa to love you all.

Heidelberg, July 30, 1931.

Dear Mrs. Lipsey:

I am answering the questions today. I go to Sunday school every Sunday, but we don't have preaching but three times a month. I know you are proud of your little grandson. In the letter I wrote you, you signed my name Ira V., instead of Ora V. Love from,
Ora V. Myrick.

I'm sorry about that, Ora V., but I think it must have been the printer who did it, for your O is very plain to me, and I never thought of it any other way.

Crystal Springs, Aug. 2, 1931.

Dear Mrs. Lipsey:

I looked in the Bible for the answers to the Bible Questions I am sending. Your little friend,
Lura Elizabeth Clark.

P. S.—I am 8 years old. I am sending you a check for one dollar for the orphans.

That is a mighty good gift, Lura, and we thank you. Didn't I see you at the Hospital when you had your tonsils taken out, or am I remembering wrong?

Clinton, July 27, 1931.

Dear Mrs. Lipsey:

Here is another letter from the Sunbeam Band. We are sending 50c to the Orphans. We are happy when we can send our pennies to them, because we want to make them happy, too. We wish we could have them in our Sunbeam Band.

The Sunbeam Band,

Kathryn Hall, Pres.

Mildren McDonald, Sec'y.

I've grown to depend on your Sunbeam Band a whole lot, girls, and your gifts are a great help in the monthly contribution to the Orphans. I put you along with the Clark College Sunbeams, who are so faithful. Thank you so much.

VOICE OF THE PEOPLE

To the Editor:

I notice that quite a few papers are displaying the following:

"Start Forming Roosevelt Clubs in Mississippi."

"A movement is starting this week in the 87 counties of Mississippi to organize in each county a 'Roosevelt-for-President' Club, to advocate and work for the nomination and election of Gov. Franklin D. Roosevelt of New York, as President of the United States."

The movement is headed by E. G. Williams, of McComb, Chairman of the State Democratic Executive Committee, and is sponsored by the Roosevelt Southern Clubs, with headquarters in the Kimball House, Atlanta, Ga., the originator of the movement in the southern and southwestern states to advocate Gov. Roosevelt for President.

Democratic County Chairmen of the 87 counties received this week an invitation from the Roosevelt Southern Clubs, in Atlanta, to organize a Roosevelt-for-President Club in their respective counties. The entire south and southwest is being organized by counties for the Roosevelt cause. Already some of the Mississippi County Chairmen are at work, organizing Roosevelt-

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Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

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for-President Clubs in their counties.

It is expected that the next few weeks will see the organization of many such clubs in the counties of the state.

Gov. Roosevelt is a good man, and, being Governor of the pivot state of New York, could get the endorsement of Tammany, Al Smith and Raskob. Al Smith says he and Roosevelt are of the same mind as to their stand on the question of Prohibition.

The south has spent a half century to secure the 18th Amendment which outlaws the liquor traffic in the United States, and they will never vote for a wet candidate for President. The Women's Christian Temperance Union, the League, The Woman Voter, and all the major denominations have warned both political parties that they will not support a wet candidate. Tammany controls the National Democratic Party, and can force the nomination of a wet, as was done in 1928, but the Christian dry votes will defeat any wet candidate nominated.

Al Smith, Raskob, and Shouse may spend their millions, but the silent vote cannot be bought.
—W. H. Patton.
Shubuta, Miss., Aug. 8, 1931.

A community-wide evangelistic campaign in Bentonia started Sunday night. The Syrian evangelist, Osmar Jacobs, is leading the meeting. Bro. Jacobs has been preaching about in the different Baptist churches in Yazoo county preparing the brethren for a county-wide open air meeting to begin at Yazoo City following the Bentonia meeting.

"The preacher's task evermore is to induce mankind to think the great gracious thoughts of Jesus, for as men think they will first be, then act."—Gambrell.

Two microbes sat on a pantry shelf And watched, with expressions pained, The milkman's stunts, and they both said at once, "Our relations are getting strained."
—Siren.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

B. Y. P. U. Member Stands Up Last in Bible Contest

Recently in one of our best churches the pastor turned his prayer meeting into a "spelling match" dividing the crowd into two sides and asking them to tell something about the character whose name he gave. He had selected about fifty names of men and women mentioned in the Bible and started with the captain on one side gave out these names one by one. If a member could tell nothing about the character he went foot. It was surprising how many church goers and church workers of many years standing went down in their first effort. The captain on one side was faithful B. Y. P. U. member who held her place at the head of the line until the last. This will be a good contest for any church or organization of a church; try it out sometime and see just how much (little) your members know about the Bible.

Two New Unions for Johnston Station

Some folks say "Where there is a will there is a way". Uncle Bim says, "Where there is a will there is a relative", but I say, where there is a pastor there is both a will and a way. A. W. Talbert, well known to Mississippi Baptist young people, is pastor of several churches, Johnston Station being one of them. Each of these churches that he pastors has MORE THAN ONE B. Y. P. U. Johnston Station now has three, having recently organized a Junior and Adult. Miss Marion Coney was elected leader of the Junior union and Mrs. Chas. Moak was elected president of the Adult union. Each of these unions started off with about sixteen members. In addition to two new unions the General Organization was set up with Miss Belle Anderson elected director and Mr. J. C. Davis General Secretary. Miss Alice Davis is president of the senior B. Y. P. U. with an enrollment of about twenty-two.

Intermediate Sword Drill Will Be Feature of Southwide B. Y. P. U. Conference

Our second Southwide B. Y. P. U. Conference will be held either the last few days of January or middle of January, time and place to be set soon, and again we will have a Southwide Intermediate Sword Drill. Mississippi will have a representative again as will each of the other states. We will select our representative from the six winners in our District B. Y. P. U. Conventions this year and hope to have our annual contest which will determine our representative in Columbus during the meeting of the State Baptist Convention in November. This will be an interesting feature of the State Convention and we hope it may be possible for all six representatives to be there to try for first

Hernando Senior B. Y. P. U. Elects Officers

The Hernando B. Y. P. U. met in regular council for the purpose of electing officers for a new term and the following were elected: President, Bonnie Rogers; Vice Pres., Newton McElron; Secretary, Zeta Briscoe; B. R. L., Edith Weaver; Chorister, Rev. C. C. Weaver; Pianist, Mayme George Brigance; Group Captains, Nellie Briscoe, Frances Emerson. The B. Y. P. U. continues to do splendid work through the summer months.

Enlarge Your B. Y. P. U.

Is your B. Y. P. U. as large as it ought to be? Perhaps so and if so why not start another B. Y. P. U. made up of entirely new prospective members leaving the present union intact? Most unions could stand a few more members, however, and should not be content to let the unenlisted go. If the B. Y. P. U. is good for a few it is good for all. A wise suggestion to a wise Membership Committee is that they take stock and plan to enlarge the union, even now.

That church near you is probably just waiting for someone to come and help them get a B. Y. P. U. started. Do not be backward in asking them if they will accept your services. Do not wait for the opportunity—make one.

Many college students are home for the summer and have nothing to do. They would be happy if some pastor would ask them to teach a study course in his church. Why not take advantage of this opportunity to render a double service, pastors? It will strengthen the one serving and bring a blessing to the ones served.

Gulfport First Elects Director

First Church, Gulfport, lost their director when Mr. Clarence Cox moved from the state, and the church has elected Mrs. W. G. Jones to fill the unexpired term as director. Mrs. Jones is experienced in B. Y. P. U. work, having directed the work in Overt before moving to Gulfport. The work under her leadership will go forward and we shall be hearing from them all along.

B. Y. P. U. Directors who feel the need of help in planning their special features will do well to order a copy of "Features for the General Assembly of the B. Y. P. U. Department" from E. S. Preston, 317 Palmer Bldg., Atlanta, Ga. The price is 35c. You can also get a little song book with a number of good B. Y. P. U. songs in it for the same price, 35c.

Your church letter to the association should contain all B. Y. P. U. information. It is the only way we have of knowing the facts about our B. Y. P. U. work. Please give this information to the clerk of your

church, asking him to add it to the letter. Do it now.

—HR—

GEORGETOWN REVIVAL

By M. P. Jones, Pastor

We have just closed out one of the greatest revivals in my nine year pastorate of this church. Rev. A. C. Maxwell and wife came to us on Monday after the fourth Sunday in July and stayed with us through the second Sunday in August. Mrs. Maxwell is a very fine consecrated worker among the young people. She also played the piano in a fine way. Brother Maxwell brought some of the most forceful and heart searching messages I have heard in years. These messages are worthy of being published so that preachers and Christian workers might feel the heart throb of a great soul that is set on fire for the great commission of Jesus.

Every phase of the church life was strengthened. New life was put into the Sunday School work and some of the departments were graded. When the meeting started we had only one B. Y. P. U. When it closed Sunday night and the first program rendered we had five unions with about one hundred and fifty present.

The indifferent were revived, backsliders reclaimed and lost people saved. We had splendid attendance at the morning services, and overflow crowds at almost all the evening services.

There were forty additions to the church, of which twenty-five were for baptism, and of this number there were fathers, mothers, and young people.

Bro. Maxwell does the kind of evangelistic work that strengthens the pastor with his people and leaves the church in fine working shape to put on a real program for God. The church building debt was reduced during the meeting.

God's blessings on these good people yonder on their great field in Beaumont, Texas.

YOUNG PEOPLE WORKING

Last May I was in Columbus visiting my daughter, a student at M. S. C. W., and while there I called at the Baptist Work Shop and found Miss Ward and some of the students; Mississippi College, M. S. C. W. and A. & M. seated around a table planning a Cooperative Program by Mississippi Baptist students in every church in our state.

I was thoroughly aroused and told the youngsters it was the biggest task ever undertaken by young people of any denomination during my life—fifty years.

The state was divided into eight districts—ten counties each to a district—with a district chairman, and each county a chairman.

In my county, Oktibbeha, M. D. Morton, Mississippi College, is district chairman and Miss Ernestine May, M. S. C. W., is county chairman.

Miss May began work in July and has about covered Oktibbeha. Last week "Red" Morton phoned that Clay County had fallen down with the program and now these youths are busy in Clay.

Miss May has Blue Mountain, A. & M. and M. S. C. W. students with her. The program yesterday, Sunday, at the Baptist Church in Starkville was simply grand.

I do not believe another county in our state can compare with them in efficiency.

Next Sunday, Aug. 15th, they will be at West Point. Come up and stay with me and hear the program.

I read the Record every week and wonder why some of the pastors do not write about the programs. If our state expects to return to normal conditions our youths will have to turn the tide.

They are to be commended by every one.

Best wishes for you.

Your friend,

—Hampton G. Young,
Sessums, Miss.

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Marion, Alabama

CHURCH EXPENDITURES AND SERVICE ANNUITY

Many churches are now considering their possible expenditures for various objects next budget year. Deacons, finance committees, budget committees and pastors should write to us for information with a view to including a Service Annuity Certificate for the protection of the pastor and his family when he must retire or when death or disability comes to him. Delay may cause need and suffering.

THE RELIEF AND ANNUITY BOARD OF THE S. B. C.

Dallas, Texas.

OAKLAND FIELD

Our meeting began at Oakland church the third Sunday in July, and ran for ten days. Rev. J. H. Page, a former Mississippian but lately of New Mexico, did the preaching while Mr. and Mrs. Richard W. Green, of B. B. I., had charge of the music. It rained almost every day the first week of the meeting, and the attendance was not as large as might have been had it not rained so much. There were two professions of faith.

Our helpers began a meeting at Spring Hill church in Tallahatchie county on Friday night, July 31st, to close one week later. At the time of this writing there are two more days of the meeting and there are fourteen additions to the church. The next meeting is at Elam church in Yalobusha county, beginning Sunday, August 9th.

Brother Page is one of the best gospel preachers we have heard. His preaching is just plain gospel preaching, without any stunts of any kind to try to make himself conspicuous. Brother Green and wife have rendered fine service in directing the music, and our people are happy to have them work with us this summer.

As I am having to give up all my work for a few months because of ill health. Bro. Page will act as supply pastor of the field, the balance of this year, or until I can return to work. I have not been able to work any since the first of March, and my physician thinks I will not be able to work any this year, and advises me to live on the coast for the balance of the year. My wife will accompany me and be with me until I am able to go back to work.

I am indeed grateful for every interest that has been shown by preachers, former members and other friends over the State since I have been sick. I trust you will remember us as you pray, if you will, I think I will get well and able to go back to work within the next few months.

I should like to commend Brother Page to the Brotherhood all over the State. He and his family are worthy of the best. He should be kept in Mississippi.

—S. J. Rhodes.

—BR—

OAK GROVE BAPTIST CHURCH
DEDICATED NEW CHURCH
BUILDING

Sunday, August 3rd, the Oak Grove Baptist Church of Meridian, Mississippi, Rev. T. B. McPheeters, pastor, worshipped for the first time in their new church building.

For five years this congregation has been building a building fund for the purpose of erecting a house of worship. These five years, as all the years of this church's existence, read like a beautiful romance. These people have worked, I mean to say they have all worked, from the youngest to the oldest, unceasingly, and the Lord has led and blessed His people here in their efforts.

About two years ago the church adopted plans for the building designed by Architect L. L. Brasfield, who contributed his services, which have been most valuable. It was then conservatively estimated that the building as designed would cost

about \$30,000, and that became the goal toward which we began to work.

Last January we began the erection of the building with a substantial part of the funds on hand. Now, having had the advantage of the reduced price of building material, and with a people, all of whom have had a mind to work, we have our building almost completed with the expenditure of about \$20,000, all of which is paid except \$2,000.

Oak Grove Church is located two miles east of the city of Meridian. It was a large country church before there was a city of Meridian. Some of the early pastors were: Brothers Brunson, Holcomb, Stone, and others who are lovingly remembered.

At the dedication service Judge H. R. Stone, son of Rev. Nathan Stone, who was pastor here when the Father called him home, brought a great message on the "Resurrection of Christ, The Foundation of the Christian Faith."

Brother W. N. McLemore, of Union, Mississippi, who was reared in this community, and whose father was one of the charter members, and one of the first deacons, made some very inspiring remarks. Many other descendants of some of the sainted members, with visiting friends, were with us at this service. Indeed it was a happy meeting.

—T. B. McPheeters,
Pastor.

—BR—

TWO MEETINGS

—O—

The second Sunday in July we began our revival meeting with the Glading church, Bro. J. B. Hunt doing the preaching, and John Lamar Smith one of our Magnolia boys, leading the singing.

Bro. Hunt seemed to be at his best spiritually, and he preached most acceptably to our people, and the Lord greatly blessed his labors. John Lamar though young was thoroughly master of the situation and sang to the delight of the congregations, his work of training the young people in song, and the telling of illustrative stories was delightful and helpful, and his special songs were enjoyed by all. At the close of the meeting Thursday night we had ten fine young people for baptism.

The fourth Sunday in July we began a meeting with Bro. J. B. Hemphill at Terry's Creek, the writer doing the preaching.

Terry's Creek is a large country church with more than three hundred members. Bro. Hemphill has been pastor there for four years, and has done a great work, considering the fact that he has been teaching all the while in other counties, his people are loyal to him and were ready for the meeting.

The congregations were large and attentive notwithstanding the frequent rains. It was a joy to preach to them, and Mrs. Carter and I greatly enjoyed visiting in their homes. The meeting closed Friday thirteen accessions to the church, ten by baptism.

Terry's Creek church has a great challenge and a great responsibility in her young people, one hundred or more already members of the church ready and willing to be trained for the Master's use. Bro. Hemphill is a royal fellow to work with.

—J. R. Carter.

ZONE No. 1 MEETS

On July 15th, Zone No. 1 met with Morrison Chapel, with 45 members and visitors present, Mrs. D. H. Adams of Boyle, Miss., our zone leader, presiding.

The meeting was opened by singing our W. M. U. song, "Joy to the World", followed with prayer and repeating the watchword, "That the world may know", John 17:23.

Rev. A. C. McKnight, the pastor of Morrison Chapel, brought to us a very inspiring Bible lesson from the 16th chapter of Acts on "Visions of helping the youths." A very interesting and spiritual program followed also on "Helping the youths."

Dr. and Mrs. Judson Chastain, the new pastor of Boyle and Shaw, Miss. was introduced by Mrs. Adams. Mrs. Adams also expressed her delight on returning to Morrison chapel.

The business session followed with minutes of last meeting approved as read.

For our special personal service this quarter Mrs. Adams asked each member of the Societies to feed one or more orphans.

Two very interesting letters were read; one from Miss Minnie Landrum, our missionary in Brazil, and Mrs. Catherine McGavack.

Mrs. M. F. Doughty, our District President, reported Cleveland Society won the "honor society" banner.

Mrs. Guy Waldrop reminded us of the mission study institution to be held in Rosedale, Miss.

The meeting closed with a song, "I must tell Jesus," and prayer, by Mrs. Carpenter.

Morrison Chapel served us with delightful refreshments.

—Mrs. R. C. Klutts.
Recording Sec.

—BR—

SOME MEETINGS

—O—

We had our revival at Carson the first Sunday in July and week following. Bro. C. E. Alman, pastor of Fifth Ave. Baptist Church, Hattiesburg, did the preaching. The preaching was as good as could be. Church strengthened and some added to the church by baptism and letter.

The second Sunday and week following we had Bro. J. A. Barnhill, of Main St. Baptist Church, Hattiesburg, at Hepsiba. Bro. Barnhill is a tireless worker and a mighty preacher. Congregations were fine and the spiritual tide ran high. A number were added to the church and all seemed to get a blessing out of the meeting. The church gave their pastor a generous pounding at the close of the meeting.

I did my own preaching at Bethany the third Sunday and week following in July. We were assisted by Mr. White of Silver Creek leading the singing and Miss Allen of Brookhaven, as pianist. They rendered service to the entire satisfaction of all. Two were added to the church by baptism.

Bro. H. B. Price, of Bogue Chitto, did the preaching at Antioch the fourth Sunday and week following. Bro. Price brought great messages in every service. The meeting was fine throughout. A number were added to the church. A generous pounding was given the pastor by the church at the close of the services.

—N. J. Lee.

In Memoriam

Mrs. Jno. L. Buckley

Inasmuch as God in His infinite wisdom saw that Mrs. Jno. L. Buckley had finished the work which He had given her to do, in this life and reached out His arm with a beckoning hand, for her to come home and she answered the call in the early morning of Sunday, July 5, 1931. And since her going was very unexpected and a great shock to her friends and relatives for we were unaware of her weakness.

Therefore, we, the members of the W. M. S. of the Enterprise Baptist Church, in sadness, as we view the vacant chair in our midst, extend to her husband and other relatives our sincere and unfeigned sympathy in this hour of great bereavement, because of the loss of their loved one.

Realizing that our loss is her gain Resolved:

1. That we humbly bow in submission to God's holy will and say "It is well."

2. We wish to say to her sorrowing husband, sister, brothers, nieces and nephews that we know, "We sorrow not as those who have no hope, but when the turmoil of sorrow rages, we can hear our Master say "Peace Be Still" and an unspeakable calm prevails in each soul.

3. That a copy of these resolutions be given each of her loved ones and a copy sent to The Baptist Record, a copy placed in the Secretary's records.

Respectfully,

Mrs. S. H. Andrews,
Mrs. A. B. Davis,
Mrs. A. R. Cross,
Committee.

July 21, 1931.

In Memory of Miss Lyda Lee, who died July 20, 1931

I am so lonely since Sister's gone to heaven. I know she's free from pain. Though Christ alone knows how I miss her, I know I shall see her again.

Why should I not rejoice
To think of all her glories there?
Away with selfish grief, since for so long
She had such suffering here.

For months her life was filled with intense pain.

Why can't I who loved her say,
I am glad she is free again?

For Christ has promised to be my strength

My loss is her eternal gain
And at heaven's golden portals
I know I shall see dear sister again.

Her sister, —Mary Sennett.

—O—
Sullivan

Shelby Sullivan, 32 years old, died Aug. 7, 1931. He was pouring gas in his car with his lantern for light and caught fire and his clothes burned off. He lived twelve hours. I got there before he died. He was ready to go and ready to get out of his sufferings. He leaves his wife, father, mother, and several brothers and sisters to mourn his death. He was a good man, loyal to his church. He was a deacon at Oak Grove Church and his body will be laid to rest there. —D. W. Moulder.

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WATCH

God's people are instructed to watch as well as pray. "Watch and pray lest ye enter into temptation". Matt. 26:41.

This implies possibility, even probability, of evil speaking, wrong doing, or leaving duty undone, and we are just as culpable for omission of duty as for evil doing. Hence the necessity of continuous watching and praying.

"Take heed to your spirit, that ye deal treacherously". Malachi 2:15.

"Take heed (watch) and beware of covetousness". Luke 12:15.

"Take heed to yourselves, that your heart be not deceived, and ye worship other gods". Deut. 11:16.

"Take heed, regard not iniquity". Job 36:21.

"Take good heed therefore unto yourselves, that ye love the Lord your God". Joshua 23:11.

Watch, lest love of God and humanity grow cold and we become indifferent to that which honors our behavior and benefits our fellows.

"Keep thine heart with all diligence, for out of it are the issues of life". Prov. 4:23.

"Let him that thinketh he standeth take heed lest he fall". 1st Cor. 10:12.

"Watch ye, stand fast in the faith; quit you like men, be strong". 1st Cor. 16:13.

"Watch thou in all things". 2nd Tim. 4:5.

Our Lord is coming again, personally, just as he went away, and bids us watch for his coming. "If I go away I will come again and receive you unto myself, that where I am, there ye may be also". John 14:3.

"Blessed are those servants whom the Lord, when he cometh, shall find watching". Luke 12:37.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not". Luke 12:40.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man". Luke 21:36.

"Watch ye therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock crowing, or in the morning, lest coming suddenly he find you sleeping".

"And what I say unto you I say unto all, Watch". Mark 13:35-36, 37.

—C. M. Sherrouse.

—BR—

"These cakes are as hard as stone."

"I know. Didn't you hear her say, 'Take your pick' when she handed them around?"

—BR—

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WHEN COUSIN LIZA COMES

When dear old Cousin Liza comes,
She brings us buckets full of plums
And juicy peaches by the peck—
I run and hug her round the neck.

She lives with Grand-Ma on the farm
And when the weather here is warm,
My mother takes me where they stay
And lets me ride and swim and play.

My Cousin Liza cooks me cakes,
And fries me chicken, too, and makes
Just everything I like to eat,
And tells me I am nice and sweet.

My Cousin Liza's tall and thin.
She has a wart upon her chin.
Her nose is long, her eyes are small,
She has no hair or teeth at all.

She wears a thing she calls a wig,
Her ears and mouth are broad and big;
And when she walks, she has a cane,
And all her clothes are old and plain.

But Cousin Liza is so good
To people in her neighborhood,
They love her like their very own,
And show it in their smile and tone.

She feeds the hungry, clothes the cold,
She guides the young and cheers the old;
And Grand-Ma sitting in her chair
Receives from her the kindest care.

My mother's dresses all are fine,
She likes to let her jewels shine,
My mother has a lovely face,
And walks and talks with charm and grace.

Our house is made of brick and stone,
And every single thing we own
Is just the best that we can buy,
No matter if the price is high.

My mother's friends are lovely, too,
As are the things they wear and do;
But when dear Cousin Liza comes
With buckets full of big red plums,

My mother treats her like the rest,
And makes her feel the honored guest.

It seems like heaven dropping down,
When Cousin Liza comes to town.

—David E. Guyton.

Blue Mountain, Miss.

TODAY
By Clyde Edwin Tuck

All things are glad in Nature, nothing grieves;
The earth is filled with summer's surging song;
Wind-harps among the blossom-tangled leaves
In tune with droning bees, and in the sheaves
Of golden grain the minstrel crickets throng.

Today is bringing all hearts a gift
Of joy to soothe each grief and drown each sigh.
Slow argosies of white cloud-masses
Among the mist-hung hills that proudly lift
Their crowns into the blue lakes of the sky.

They pass into my soul, there to abide,
The beauty and the peace of summer time;
Today is mine, and I am satisfied—
Into my yesterdays it shall not glide;
The world is new today, and is sublime.

Today love's springs gush by life's dusty road;
May I not cheer some one along the way?
Let me a rose plant by some dark abode,
Or tell some heart encumbered with its load,
That God gives heaven here and now—today!

LAYMEN'S MISSIONARY MOVEMENT

(Rev. G. H. Trull, D.D., Sec., Presbyterian Bd. Foreign Missions, N.Y.C.)

The details of the organization meeting of the Laymen's Missionary Movement have passed from my memory. Some impressions, however, indelibly abide throughout the twenty-five years since—the sacredness of the occasion commemorating the centennial of the Haystack prayer meeting at Williamstown, the inter-denominational character of the gathering, the tense spirit of earnestness, the deep spiritual tone, the manifest presence of God's spirit, and the challenge of the hour to laymen for a forward movement in world evangelization. I can still see clearly, in memory, Mr. J. Campbell White facing his audience, swayed by a great emotion, with tears upon his cheek, challenging the men present to their immediate Foreign Missions task. History was being made that night which perhaps few realized. It was the beginning of an epoch in which the Christian men of America were aroused to a new sense of their responsibility for Foreign Missions. Forces were set in motion that night that have extended to the

uttermost parts of the earth. As I look back upon it now, it was the occasion of a life time. I am glad that my official connection at the time as Assistant Minister of the entertaining church gave me the privilege, in the absence from the city of the pastor-host, to be the one ordained man who was present, for it was a laymen's gathering.

Little Emma was crossing the desert with her parents in their high-powered, well-equipped motor. She became unusually silent for a while, and then surprised them by saying: "Mother, I never saw so much nothing in all my life."—Ex.

Teacher: "Johnny, to what class of the animal kingdom do I belong?"

Johnny: "I don't know, teacher. Pa says you're an old hen, and ma says you're an old cat."

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MISSISSIPPI COLLEGE BAND

The Mississippi College band returned to the campus Sunday after an encampment of two weeks at Camp Beauregard, Louisiana, where the members enjoyed their first extended encampment since the selection of the college band as the official musical unit of the 155th Infantry of the Mississippi National Guard last fall.

Even before the arrival of the band copies of two military citations had reached Clinton in which the members of the band and their director were commended for their efficient service and gentlemanly conduct. The citations show but another instance in which organizations representing the college have reflected honor through their conduct on the institution from which they come.

The first of the citations is a special commendation from the Commanding Officer of the regiment which shows clearly the esteem in which the band was held.

H'QUARTERS 155TH INFANTRY
CAMP BEAUREGARD, LA.

July 29, 1931.

SUBJECT: Commendation

TO: The 155th Infantry band,
Camp Beauregard, La.

1. The Commanding Officer of the 155th Infantry Mississippi National Guard, in training at Camp Beauregard, Louisiana, on this date desires to express for himself and the entire regiment the greatest satisfaction with the regimental band this year.

2. Warrant Officer George H. Mackie has proven his rare ability and high quality as a master of military music. The entire personnel of the large band has been of the finest character and service possible. They have made every formation promptly. Their appearance on every occasion has been neat, efficient and impressive. Their leadership on drill and parade grounds has been up to the highest military standard. Their splendid concerts have completely won the entire camp and the city of Alexandria, La.

3. They have proven themselves musicians and gentlemen. We feel confident that, while making friends for themselves and this regiment, they have also made new friends for the fine old institution they so ably represent.

By order of Colonel HOGABOOM.
(Signed) AUGUST H. KOERPER.
Capt. 155th Inf., Adjutant.

The second which gave them a special honorary citation for their exemplary conduct in their attendance and assistance at the religious services of the camp brought no little honor to the college. Here, may it be said, that the members of the bands are quite punctual in their attendance at the services in Clinton and freely utilize their talents there.

H'QUARTERS 155TH INFANTRY
CAMP BEAUREGARD, LA.

July 28, 1931.

SUBJECT: Special Honorary Citation

TO: Mr. George H. Mackie, W.O.,
155th Infantry band,
Camp Beauregard, La.

The 155th Infantry regimental band is this day cited for exemplary

conduct and honorable mention for having voluntarily attended Sunday school and Divine Service in full strength, and especially for their excellent service in leading the musical numbers of the Sunday program.

By order of Colonel HOGABOOM.
(Signed) WEBB BRAME.

Capt. 155th Inf., Chaplain.

OFFICIAL

AUGUST H. KOERPER

Capt. 155th Inf., Adjutant.

SEAL

BLUE MOUNTAIN COLLEGE

Friday evening, July 31, 1931, was the time of much fun and entertainment mixed together with a spiritual feast when the Y.W.A. presented its members with a Barnicide Banquet. The jungle idea was carried out. The guests were ushered into a room, where the tables, set for four, peered out from behind the decorations of leaves, branches, and trees.

While the three-course dinner, which consisted of appetizing pictures, cut from magazines, was being served, pep songs were sung and the program given. The program was given in usual banquet style—welcome and response addresses, special music, and a main speaker. At the close of the program several members pantomimed the historical event of Pocahontas and John Smith, after which lemonade and animal crackers were served.

MORE ABOUT THE END OF THE AGE

I heartily endorse the condemnation of worldliness, as set forth in Dr. J. S. McNeal's article in the Record of Aug. 6th, under the heading: "O, Fools". Modern athletics, modern mixed bathing, the modern dance, moving pictures, card parties, skating rinks, etc., all contribute to the present down grade in morals. Licentiousness is on the increase, and the things referred to by Dr. McNeal are largely responsible for it. The same condition prevailed in the days of Noah. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continuously". (Gen. 6:5.) Men's thoughts are controlled largely by the things that continually parade themselves before their eyes. It's true that, "out of the heart proceed evil thoughts", but licentiousness increases with outward temptations. The scriptures make it plain and clear that licentiousness was the prevailing sin in the days of Lot; it is also true today. But the text used by Dr. McNeal was spoken by our Lord for the purpose of reprimanding the disciples for their lack of faith in the writings of the prophets. And those of us who believe "all that the prophets have spoken" know that the prevailing conditions of today furnish strong evidence that the Son of man is soon to be revealed. And the duty of God's people today is, not so much that of trying to improve social conditions, but to open our eyes and look for the coming of God's judgment upon this wicked world, and to warn men of the approaching day. The very things that Dr. McNeal mentioned, which vex our souls as we witness them,

is proof that the second coming of the Son of man is near. So, instead of trying to control social conditions, let us be busy setting forth the doctrines of the gospel of Christ, in order that, as many as can, may be snatched from the coming judgment, as was the two daughters of Lot, and the wife, sons, and daughters-in-law of Noah. We can not help condemning these evil things; but we need not hope for any improvement, for "evil men and seducers shall wax worse and worse, deceiving and being deceived". (II Tim. 3:13).

Whether men believe it or not, every dispensation, from the Garden of Eden until this present time have ended in judgment; and the present dispensation will end the same way. The dispensation of man under innocence ended with judgment, when Adam was driven from the garden, with a curse placed upon the earth. The dispensation under conscience ended with judgment, when the flood came and destroyed the people from off the earth. The dispensation under the law ended with a spear in the heart of God on Calvary cross. And the dispensation of grace will end when the Lord comes back to the earth, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8).

When the Lord was speaking of His return to the earth in glory, He said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth": (Luke 21:25, 26). And then He said: "And when these things begin to come to pass look up" (Luke 21:28). He did not say, when all these things have come to pass; it will be too late then, but, "when these things BEGIN to come to pass. It is high time that we study the little Epistle, Jude. The only hope for this evil age is the gospel of Christ; not to convert the whole world; for that will never happen in this age, but to help save all we can from the wrath of God. The tree is budding. Summer is nigh. Watch!

—J. E. Heath.

—BR—

COPIAH COUNTY MEETINGS

Rev. M. P. Jones, of Georgetown, reports the following meetings. All in Copiah County.

Galilee

Had a great meeting. Rev. Sam C. Rushing of Superior Avenue Church, Bogalusa, did the preaching and had several additions to the church; the church was revived and a building program launched in which some thousand dollars were raised for remodeling the church.

CLARKE COLLEGE, NEWTON, MISSISSIPPI

A Christian college which fosters highest efficiency at minimum cost. Located in small city which has good schools, good churches, and a friendly citizenry.

Courses include, besides regular curriculum, commercial work without extra cost, piano, voice, chorus, and expression. Faculty members possess wide experience and training. College fosters programme to include every student. Superb school spirit. Tuition only \$60.00 a session. Tuition of ministers and ministers' children only one half. Session opens September 8. For information, Write—

A. A. ROEBUCK, PRESIDENT, NEWTON, MISSISSIPPI

Poplar Springs

Rev. S. B. Harrington helped in this meeting. Good meeting. Brother Harrington brought good messages.

Hopewell

Rev. Sam C. Rushing helped in this meeting. Good meeting with six additions to the church.

Georgetown

The meeting at Georgetown closed Sunday. One of the greatest meetings in that church during present pastorate. Brother A. C. Maxwell, pastor of Calvary Church, Beaumont, Texas, did the preaching in a great way and was assisted by his consecrated wife. Thirty-six additions up to date (Saturday). We are expecting several others. The pastor can recommend Brother Maxwell and his fine wife to any church for a great meeting.

Pearl Valley

Dr. T. W. Talkington of Crystal Springs will preach for us. Brother Talkington is one of our best preachers in the state.

—BR—

"Did you take your father apart and speak to him?"

"No, but he went all to pieces when I told him."

—BR—

BAYLOR COLLEGE FOR WOMEN

Thoroughly standard, holding membership in Texas Association of Colleges, in Southern Association, and in American Association. In addition to standard courses leading to standard degrees, the college has all the special courses that any girl might desire. The gift of \$50,000.00 by the Presser Foundation of Philadelphia on a great music building costing with equipment, \$150,000.00 is the highest honor ever paid to music of any Texas or Southern College. It is a guarantee of the standing of Baylor College abroad as well as at home.

Baylor College has some of finest dormitories in South, it has medium priced dormitories, and dormitories where a girl may work and reduce expenses. Large student loan fund. We have the most widely distributed student body in South. Great health resort having had only one death in twenty-five years. All branches of physical education, including horseback riding. Outstanding faculty in every line. Session opens September 12th. Not yet too late to get best accommodations. Why go to the effete East when you can come the virile West? Mississippi Club one of largest in college. For additional information write or wire J. C. HARDY, A.M., LL.D., President Belton, Texas

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